# THE CHURCH·MISSIONARY GLEANER

*And Ruth said, Let me now go to the field, and glean.*
*And she went, and came, and gleaned in the field.* RUTH ii. 2, 3.

HE · THAT · REAPETH
RECEIVETH · WAGES
AND
GATHERETH · FRUIT
UNTO·LIFE·ETERNAL

VOLUME
XII.

1885.

"And they took up of the fragments that remained twelve baskets full."—St. Matt. xiv. 20.

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No. 133. JANUARY, 1885. PRICE ONE PE

# THE CHURCH MISSIONARY GLEANER

*And Ruth said, Let me now go to the field, and glean.*
*And she went, and came, and gleaned in the field.* RUTH ii. 2, 3.

HE · THAT · REAPETH
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AND
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## NEW CHURCH MISSIONARY QUARTERLY PAPER.

A New Series of the **Quarterly Paper** is begun this month (January, 1885). It consists of four pages of the same size as the CHURCH MISSIONARY GLEANER page, and contains gleanings from the GLEANER, with Illustrations. It will not be supplied gratuitously from the Church Missionary House, as heretofore, but will be sold at the rate of *Fourpence* per dozen, or *Half-a-Crown* per hundred. Postage 1½d. extra for each dozen copies.

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VOL. XII.] [NO. 133.

# THE CHURCH MISSIONARY GLEANER.

JANUARY, 1885.

## MISSIONARY ALMANACK.

[NOTE.—The Texts in our Almanack for this year, selected by the Rev. J. B. Whiting, will illustrate the Apostles' Creed. Every passage will be found to involve the missionary obligation.]

F.M. 1, 5.26 a.m. | L. Qr. 8, 3.37 a.m. N.M. 16th .. 8.36 a.m. **January.** F. Qr. 24th .. 1.26 a.m. F. M. 30th .. 4.19 p.m.

| | | | |
|---|---|---|---|
| | | | I BELIEVE. |
| 1 | T | 2 Cor. 5. 7. | **Circum.** We walk by faith, not by sight. *Cathedral College, [Calcutta opened*, 1865. |
| 2 | F | Heb. 11. 1. | Faith is the substance of things hoped for. *[visit Mombasa*, 1844. |
| 3 | S | Heb. 11. 6. | He that cometh to God must believe that He is. *Krapf's* 1st [11. 22. *Townsend entered Abeokuta*, 1843. |
| 4 | S | Isa. 43. 10. | **Sun. aft. Christmas.** Is. 42. Matt. 3. *E.* Is. 43 or 44. Acts |
| 5 | M | 1 Tim. 4. 10. | We labour because we trust in the living God. |
| 6 | T | 2 Cor. 4. 13. | **Epiph.** We believe, and therefore speak. *Daud Singh d.*, '83. |
| 7 | W | 1 Thess 1. 3. | Your work of faith. |
| 8 | T | Gal. 5. 6. | Faith which worketh by love. |
| 9 | F | Gen. 15. 6. | He believed in the Lord. |
| 10 | S | James 2. 22. | By works was faith made perfect. [53 or 54. Acts 7. to 35. *1st preaching Lagos*, 1852. |
| 11 | S | Isa. 52. 7. | **1st aft. Epiph.** Is. 51. Matt. 6. 19 to 7. 7. *E.* Is. 52. 13 and |
| 12 | M | Eph. 6. 16. | The shield of faith. |
| 13 | T | Dan. 6. 23. | No hurt on him because he believed in his God. *H. Venn* |
| 14 | W | 2 Ch. 20. 20. | Believe in God, so shall ye be established. [*died*, 1873. |
| 15 | T | Luke 7. 50. | Thy faith hath saved thee, go in peace. *1st Arrian baptism*, [1852. |
| 16 | F | 1 Pet. 1. 5. | Kept by the power of God through faith unto salvation. |
| 17 | S | Eph. 2. 8. | By grace are ye saved through faith. [10. 24. |
| 18 | S | Acts 10. 43. | **2nd aft. Epiph.** Is. 55. Matt. 10. 24. *E.* Is. 57 or 61. Acts |
| 19 | M | Acts 27. 25. | I believe God that it shall be even as it was told me. |
| 20 | T | Ps. 112. 7. | His heart is fixed, trusting in the Lord. |
| 21 | W | Job. 19. 25. | I know that my Redeemer liveth. |
| 22 | T | 2 Tim. 1. 12. | I know whom I have believed. *Japan Mission begun*, 1869. |
| 23 | F | Ps. 106. 12. | Then believed they His words, they sang His praise. |
| 24 | S | Isa. 26. 3. | Perfect peace . . . . because he trusteth in Thee. *Bagdad [Mission begun*, 1883. |
| 25 | S | Acts 26. 18. | **Conv. St. Paul. 3rd aft. Epiph.** Is. 62. Gal. 1. 11. *E.* Is. 65 [or 66. Acts 26. 1—21. |
| 26 | M | Ps. 17. 15. | I will behold Thy face in righteousness. |
| 27 | T | Matt. 5. 8. | They shall see God. |
| 28 | W | Job. 19. 27. | Whom I shall see for myself. |
| 29 | T | 1 John 3. 2. | We shall see Him as He is. *Nyanza reached*, 1877. |
| 30 | F | Rev. 22. 4. | They shall see His face. *Dr. Boultbee died*, 1884. |
| 31 | S | 1 Cor. 13. 12. | Then shall I know even as I am known. |

## A NEW YEAR GREETING.

MAY the Lord bless thee,
Bless thee day by day,
Still new mercies shedding
On thy homeward way.

May the Lord keep thee
In His shelt'ring breast,
Free from fear and trouble,
Filled with peace and rest.

May the Lord hear thee
In the hour of woe,
Soothe thy every sorrow,
Heavenly balm bestow.

May the Lord guide thee
Ever by his love,
Lead thee safely onward
To His home above.

May the Lord grant thee
Every heartfelt prayer,
Still new proofs bestowing
Of His ceaseless care.

May the Lord bring thee,
All thy journey o'er,
To the New Year greeting
On the golden shore.

MARY B. WHITING.

## MISSIONARY MEDITATIONS ON THE ACTS.

I. WAITING FOR THE PROMISE. (*Acts* i.)

IN "The Acts of the Apostles" we have the annals of the earliest missionaries. We have here the record of the labours of some of the first band of those who went forth to preach the Gospel to the world. But few of them, after all, are named. Peter and John, and James, and Stephen, and Philip. These, we may say, are all whose works are recorded, excepting the Apostle of the Gentiles. Why is not the work done by the other apostles recorded? Let no missionary feel aggrieved if his name and his service are not written for the eye of the public.

"The Master praises. What are men?"

What was the first work of the ardent missionary band every one of whom had seen his risen Master's face, and was eager to obey His last command? It was this—"waiting."

Had they not been well trained? Yes, but more than this, much more, is needed to fit a worker for such a work as this. It is easy to rush into the battle. It is not so easy to lie down upon our faces—"waiting."

It is harder to wait than to work. There is a stimulus in work which urges us on. Success begets success. We are buoyed up and borne along by the visible blessing God has given to our missionary labour, now. It was not always so. When our good Society was in its earliest youth it saw no success. We could find no fellow-countrymen to go. Our earliest missionaries died, or returned, or utterly failed in their work; so, at least, it seemed. All looked like failure.

For sixteen long years we sent out men, band after band, but not one heathen was baptized into the body of Christ. And the world stood by deriding. We have had many missionary heroes since our fathers fell asleep, but I know of none so heroic as these founders of our Society, holding on in the midst of only discouragement. They were "waiting for the Promise."

I love to think of those earliest missionary committee meetings. What anxious praying, what weeping, what watching for the first gleam of success, what searching their own hearts! God be still praised for men so full of faith, so full of power, men who could go on thus, amid the scoffings of the world, "waiting for the promise."

In this they had fellowship with the first missionaries. And is it not generally, if not always so? India, China, New Zealand, were in this like West Africa. We have need of patience. Patience is the mother of power, and the child partakes of the nature of the parent. There is more power in patience than in progress. In our impatience, in these days, we are tempted to adopt means which God has not sanctioned to hasten on success. It needs far stronger faith to wait than to work. Remember how it is written, "strengthened with all might, according to His glorious power, unto—" Unto what? Unto some prodigious, world-exciting work? No, but "unto all patience." Ah, had not our fathers sowed so patiently we had not reaped so plentifully.

And still we are "waiting." Here and there, blessed be God, there is ingathering. But the world is not His; we must go on still "waiting." Working diligently, but waiting patiently "till He come," let us simply, prayerfully "preach the Word," "waiting for the PROMISE."

Promises are the womb of faith, the power of prayer, the seeds of praises, the secret strength alike of zealous working and of patient waiting. It is the attitude of the Christian worker, of the whole Church of God—"waiting for the Promise."

J. E. SAMPSON.

## THE CHURCH MISSIONARY HOUSE.

IN the early days of the Church Missionary Society, there was no Church Missionary House. The first Secretaries, Thomas Scott and Josiah Pratt, conducted the business at their private houses; and the Committee met at the Parsonage of St. Ann's, Blackfriars, the Rector of which parish, W. Goode, was one of the founders. In 1813, No. 14, Salisbury Square was taken, to be both the office of the Society and the residence of one of the Secretaries. Here the first Edward Bickersteth lived for some years, and here he trained many candidates for missionary service who resided with him. Room after room, however, was absorbed by the necessary business, and at last the house became exclusively an office. In course of time, however, it became inconveniently small, and at length, when the Society was sixty years old, the Committee were compelled to contemplate a move. A new house was built on the adjoining site, where Nos. 15 and 16 had stood; and this was opened in March, 1862. The old and the new houses stood side by side, as shown in the picture.

Nearly twenty-three years have passed away. The income has increased by more than £80,000; and in the statistical returns most of the figures are nearly doubled, some more than doubled. The work has quite outgrown House No. 2; and enlargement has been found inevitable. What has been done? The old House No 1, that is No. 14 in the Square, has been taken possession of. Before, it was only rented; now the ground has been purchased. The house itself has been pulled down, and House No. 2 has been enlarged to cover its site also, making one House, No. 3, covering the ground of both its predecessors.

Whence comes the money? Many friends have given special donations of £100 and upwards, in memory of some dear one departed, and it is intended to put up in the large new Committee-room a tablet, giving the names of those thus commemorated. More than £10,000 has been promised, most of it in this form. At least £17,000 more is required, so as not only to pay for the new enlargement, but to pay off a debt on House No. 2. Surely many to whom God has given means will like to secure that so honoured names not yet commemorated shall app on the tablet. For instance, those of Edw Auriol, John Miller, George Lea, Charles Clayt Bishop Baring, Henry Venn himself, among ho friends; and among missionaries, Ragland, Russ Gordon, Welland, Baker, Fenn, Tucker. Co not a parish or congregation raise £100 to c memorate a departed minister, or a missionary forth from them? In this way, the smaller might be combined for the purpose. We are n anxious that not a penny of our missionary fu should be diverted from the mission field; but can only be avoided if friends are able and wil to make the House a free present to the Soci For the House is an absolute necessity if the w is to be done properly. And the work is grow fast, and must grow, till the End come.

THE SECOND C.M. HOUSE (1862 TO 1883). THE FIRST C.M. HOUS (1813 TO 1862).

THE THIRD CHURCH MISSIONARY HOUSE, 1885.

NOTE.—The room on our extreme left, on the gro floor, is the Cash office; over it the present Comm room. On the right of the door is a room, which wi used as a waiting and show-room, Mr. Sutton movin the extreme right (ground floor). Over the former, is, the two central windows of the first floor, is Wigram's room. The three first floor windows to right are the new large Committee room. The two ce windows on the second floor are Mr. Gray's room; the two most to the right, Mr. Stock's. General Hut son's, Mr. Fenn's, and Mr. Lang's rooms are at the b the former on the ground floor, and the two latter o second floor. The new room for the Lay Workers' U is behind Mr. Sutton's; and the Library also at the b on the first floor.

## ROBERT CLARK.

MANY portraits of our missionaries have appeared in the GLEANER, and it is high time that the face and features of the founder, and senior missionary for thirty-three years, of the C.M.S. Punjab Mission, should be presented to our readers.

Robert Clark was born in 1825. He was at Trinity College, Cambridge, and was 28th Wrangler in 1850. He was ordained by the Bishop of Lincoln on Sept. 22 of that year, and took a curacy in Lincolnshire; but, having offered himself to the C.M.S., he was appointed, with Thomas Fitzpatrick, a graduate of Dublin, to begin the new Mission in the Punjab. This Mission, in a province only recently annexed by the British Government in India, was undertaken at the earnest request of some of the civil and military officers themselves, and also of the American Presbyterian missionaries, who had already entered in. (See "Sketches of the Punjab Mission," in the GLEANER of 1878.) Clark and Fitzpatrick were taken leave of by the Committee on June 20, 1851, together with C. C. Fenn and E. T. Higgens for Ceylon, H. Stern for North India, and F. A. Klein for Jerusalem. Mr. Clark sailed on Aug. 29, and landed at Calcutta on Jan. 4, 1852.

From that time to this he has been an active and untiring labourer in the cause of Christ. He began the Mission at Amritsar. He began the Mission at Peshawar. He began the Mission in Kashmir. There is not a single department of the work in the Punjab in which he has not been in the front. He established the Punjab Religious Book Society, the Punjab Native Church Council, the Alexandra Christian Girls' School, and other important institutions. Since the formation of the Diocese of Lahore in 1877, he has been Secretary to the C.M.S. Corresponding Committee. Nor must Mrs. Clark be forgotten, who, since her marriage in 1858, has not ceased to labour for the Punjab, and who in particular was the first to start a Medical Mission.

THE REV. R. CLARK.

Mr. Clark has lately written a most valuable and interesting book called "Thirty Years' Missionary Work of the C.M.S. in the Punjab and Sindh." The first edition was printed in India, and most of the copies were given by Mr. Clark to old friends of the Mission; but a large part of it has been reprinted in the *C.M. Intelligencer* during the past year. A new edition, revised and enlarged, has now been prepared by Mr. Clark, and will be published in a few weeks. We hope our readers will look out for the advertisement, and order it at once. The reading of it will fill their hearts with thankfulness, and stir them up to work more for the Society, and so enable it to strengthen the Punjab Mission.

## A VISIT TO MENGNANAPURAM.

BY MRS. CAVALIER, *Palamcotta*.

[Mengnânapuram is a village in Tinnevelly, the centre of one of t ten C.M.S. districts in that province. In this one district alone the are 18,000 Native Christians, with 21 Native clergymen.]

ON Wednesday, Jan. 9th, 1884, Mr. Cavalier and I, with our tw little children, started for Mengnânapuram, a village abo thirty miles to the south of Palamcotta. We left about 4 P. in a country cart drawn by two bullocks, and very pleasa it was after sunset, driving through the flat but ferti country in the bright light of an Eastern full moon. We spent the nig at a village called Nazareth, where there is a Mission station of the S.P.G and very early next morning r sumed our journey. But no we had entered a vast plain deep loose sand, where scarce anything will grow but the pa myra palm tree, and there are proper roads. The cart whe sank deeply into the sand, a the bullocks seemed scarcely al to drag the bandy further, wh about one mile and a half fr Mengnânapuram welcome h arrived. The people there w anxiously expecting us, and daylight some of them were the church steeple watchi They saw us some miles aw and then a number of big b from the school started off meet us. Some turned wheels, others pushed behi and all shouted at the p bullocks, and in this way we through, having been three hours going six miles in heavy sand!

But an enthusiastic welco made up for the fatigue, and found a large number of Nat Christians and scholars wait for us, the boys from the boa ing school giving three hea English cheers. It seemed though we had reached an o in the desert. The shady gar looked so pretty, and the bun low was so cool, after our expos to the hot sun. In the afterno all the girls of Mrs. Thom boarding school came to sew her verandah, looking so neat their Native costume. When their work is over they go to the ground, and soon they are singing while they join in their Native g which are very graceful.

The next day Bishop Sargent, the Rev. H. P. Parker from Calcut, two Bengal Native clergymen arrived. We all went to the annual re which was held in the church, a very large and beautiful building om were 1,200 Native Christians present, a large number having c ng a other villages. Such a gathering was a pleasing sight. After stions great deal that was interesting about the work, some practical day all were made with regard to increasing the funds. Later on in a thirty the Christians came to see us. As there were delegates ome time congregations, besides all the Mengnânapuram people, it w on form of before each party had given the limes [giving limes is a co greeting], and heard a few words of counsel and encourage nt.

The following day we visited the village. It was such a easure to see

neither heathen temple nor hideous idol. All the people are Christians. When Mr. Thomas first visited this place, there were only a few shepherds' huts, now we see a flourishing Mission station, a handsome church with a congregation of 1,000 people, two Native pastors, and a Native medical missionary. There is also a very good boys' boarding school.

Ever since the church was built it has had only a temporary roof, but during our stay at Mengnânapuram, the work of reroofing it was commenced; the people all took a great interest in this. They carried all the sand to place on the floor lest anything falling from the roof should injure the tiles. At least 800 took part in the work, in addition to 100 girls, and all the boys of the boarding schools. They asked to do something without being paid for it, and this was the way they helped.

## "DAYS WITHOUT NUMBER."

By EVELYN R. GARRATT,

*Author of "Over the Water," "Free to Serve," "Lottie's Silver Burden," &c.*

### CHAPTER I.—KATHARINE'S CONFIRMATION.

"I MUST make haste, that's certain, or it will be over before ever I get there. Bless her! To think that the day should have come—aye, and in my lifetime too—when she should stand up before the congregation, and confess herself to be the Lord's. And to think that these old eyes of mine should see it, that saw her mother do the self-same thing. Bless her heart,—and may God Almighty bless her too. There now! that's a quarter to three striking; if I don't mind I shall be late, and the child wouldn't like to think that her old Nurse wasn't there to pray for her. Lackaday! To think that Miss Kathie should have no one in that big church to pray for her save old Nurse! No one? Nay, that's a sin, Martha Charity, for don't the blessed Lord intercede for His servants? Didn't He pray these very words while upon earth, 'I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.' Aye, if the Lord is interceding now for my dearie, that's enough for old Nurse."

Martha Charity, as she hurried towards the church in her Sunday bonnet and gown, and with her big prayer-book tucked under her arm, was worth looking at. It was a motherly and calm old face which looked out from under the large black bonnet with its neat white frill, and the black silk gown and pointed shawl, made of some soft material, were all in good keeping, and though several years old, from the care their owner had taken of them, looked almost as good as new. They had worn well, like their wearer, who owned scarcely a wrinkle or furrow on her placid old face. The large prayer-book, which she carried under her arm, was too large to be exactly convenient, but it was one of Martha's greatest treasures, and she would not have parted with it for another on any account.

"You see, dearie," she had one day explained to Katharine Everson, who had been commenting on its largeness, "my dear mistress, your mother, gave it to me only a week or two before she died, and so I prize it over the common. It's a kind of link between the past and the present, and so long as I can carry it to church with me, it don't seem so many years since I heard her sweet voice saying to me, 'Martha, you will take care of my little Kathie for me, won't you?' and I promised I would as long as ever I lived. I remember right well that I could hardly speak for sobbing when first she asked me, and that, when at last I found my voice, I felt I was making a solemn vow and promise before Almighty God. And that was the reason why, when we came after your dear mother's death to Stone Lodge, and your aunt spoke of parting with me, I begged so hard to be allowed to remain, just because I wanted to keep my promise. I never could quite make out why your aunt was so bent at first on parting with me; but I daresay she expected me to be an interfering old body, one that wouldn't settle down neither in a new place under a new mistress, and likely to make upsets among the servants—and if so it isn't to be wondered at that she had a mind to part with me, for I've heard of many a household being made uncomfortable just because an old servant hasn't known her own place. But I've learnt different, and when your aunt found out that I was respectful, and ready to obey her orders about you, just for all as if she was my own dear mistress, your mother, and when she heard from the girls in the kitchen that I wasn't partic'lar bad-tempered or interfering, but that they rather liked me than otherwise, well then your aunt changed her mind; and I was mighty thankful, for it would just have broken my heart to have left you, that it would."

As Martha Charity trotted off to church on this summer afternoon, with her big prayer-book under her arm, her thoughts were full of her former mistress's child, who at that moment was sitting among the crowd of other maidens in the large parish church of St. Andrew's, who were that day to confess themselves Christ's in confirmation.

Few things are more solemn than a Confirmation Service.

Martha Charity, whose tears were always more or less on the surface, could not restrain them as she caught sight of Katharine Everson coming towards the Communion Table.

The girl's face was not as calm or as happy as those of some of her companions. Anxiety was the principal expression there. No one could have doubted on seeing her that her whole heart was bent on serving the Lord, and that she was anxious above all things to please Him, but the thought of her weakness, and of the temptations which would probably beset her, the fierceness of the battle, and her likelihood of falling and giving way, was at the moment taking a more prominent place in her mind than was the fact of the help and strength which was ready to be given her from above.

"Poor child!" sighed Martha, as the tears coursed each other down her face, "her eyes are not on the good Lord at this moment, I'm certain sure; they are on herself. She's fearing and trembling, and growing sick and faint-hearted instead of trusting. Maybe, poor child, she's thinking, too, that there's no one to help her in her home save old Nurse, who isn't neither clever nor wise; and maybe she has and will have all sorts of temptations and difficulties that I'm not learned enough to understand. But hasn't she got the good Lord Himself to help her, and to give her strength, and just all she needs? Aye, aye, dearie, look upwards; don't keep your eyes bent so anxious like on the path before you. Look up and trust."

And it seemed to old Martha as if her thoughts had reached her charge, for at that moment a faint smile hovered about the girl's lips, and as she lifted her eyes to the window overhead a ray of sunshine fell across it and lighted it up.

"Aye," thought Martha, "who knows but that the Lord Himself may have cheered her, like He often cheers and comforts His servants. She's a soldier and servant of His, I'm mighty sure, but she's a trembling one, I fear. Her eyes wander too often from the Captain's face. Poor dear! She's one that seems to need a lot of mothering and loving. And the mistress, I fear, she don't like Miss Kathie turning religious, and was against her being confirmed, and there's just no one to take her by the hand save old Nurse. Nay, but Martha Charity, that's a sin. Ain't the gracious and merciful Lord always near, and specially near to His trembling little ones? 'He shall gather the lambs with His arm, and carry them in His bosom.' The Bible says so, and that's enough for old Nurse."

When the service was over, Martha stationed herself by the chancel door to watch for her charge among the crowd of white-capped maidens that left the church, and catching sight of her at last as she passed, she threw a light shawl over her shoulders, and hurried her away to the carriage waiting for them outside the church gate.

"Miss Kathie dear," said Martha, taking her hand in hers, "I've been thinking of and praying for you all the time. Don't you be afraid to cry, dearie, it'll do you good, and there's no one here to see, save old Nurse. Don't I know just how you are feeling, and didn't I feel the same when I was a young girl at my confirmation? I remember I was that anxious to serve my Lord that I felt well nigh as if my feelings were too much for me. And I was fearful and afraid just like you. But I've learnt to look straight away to the Lord. I found it just did me no good to keep my eyes on my own bad heart, and to be always questioning of myself, for when temptation came I was just too discouraged and weary to resist it, and many a time have I fallen because I was looking and sighing over my weakness, instead of trusting and rejoicing in the Lord's strength.

But, blessed be God, He has never forsaken me, nor given me up, and never will. I've had to praise Him all along, and so will you, Miss Kathie dear."

Then as the carriage turned in at the gates of Stone Lodge, which was only five minutes from the church, Martha added—

"And now just you come along with me straight away upstairs. There's a good two hours before dinner, and I advise you to rest, dearie, and to spend the time alone with the blessed Lord. You'll feel better for that."

This had been a happy afternoon for Katharine Everson, for, notwithstanding the doubts and fears about the future that had oppressed her during the first part of the service, peace and comfort had stolen into her heart at the words the Bishop had taken for his text—"Being confident of this very thing, that He which hath begun a good work in you, will perform it until the day of Jesus Christ"—and she had resolved to put away her faithless fears, and to trust God's Word.

It was only lately that the thought of God had entered Katharine's heart and influenced her life. Naturally of a gloomy temperament, and physically weak, she had known little of the light-heartedness of girlhood. Her only brother was away in China, and having few companions of her own age, and plenty of time to think, she had grown morbid and miserable, and had begun to wonder why she had been born into the world at all.

Life seemed to her to be purposeless and useless, and every occupation had become a burden. Her studies, which at one time she had enjoyed, were only now continued as a necessary duty, and her music and painting grew to be nothing but an effort. She was of no use to any one—of no good. Why had she been born? she asked herself again and again.

It was just at this time that a new rector was appointed to the living of St. Andrew's, and it was through his sermons that Katharine's eyes were gradually opened to see how great a gift and responsibility life is, and how beautiful it may become if used for and consecrated to God. This discovery entirely altered her views of things in general.

She was, however, slow in appropriating God's promises of life everlasting and salvation to herself, feeling them to be too great and wonderful to be meant for her, but as she gradually learnt more of the fathomless love of God, of His tenderness and infinite compassion, she began, timidly at first, to think of God as her Father, in Christ Jesus her Saviour, and to do her duties with a wish to serve Him, and in the hope of the future "Well done!" of her Lord. But doubts and fears sometimes clouded her faith as they had done this afternoon—not doubts as to God's promises, but as to her own steadfastness and constancy. The words, therefore, that she had listened to in St. Andrew's had been just what she had needed.

Katharine, while attending the confirmation classes, had learnt that several of the candidates were hoping to undertake some special work for God as soon as they became communicants, such as Sunday-school teaching and helping in the choir. It had been a grief to her to know that on account of her health she would not be allowed to do any outside work, but Mr. Foster, the rector, had reminded her of that verse of Keble's, which probably has comforted many a one who has been debarred from undertaking any active work for God—

"The trivial round, the common task
Will furnish all we ought to ask—
Room to deny ourselves; a road
To lead us daily nearer God."

And as Katharine knelt by her bedside on her Confirmation day she prayed that she might be

"Content to fill a little space
If God be glorified."

### The Bishop of London on the C.M.S. College.

SPEAKING at the Annual Meeting of the Kensington Branch of the Church Missionary Society on December 3rd, 1884, the Bishop of London referred to the careful training given to the students in the Missionary College at Islington. "Its first Principal had been an intimate friend of his own, and he knew too of his successors in that office. He wished to bear witness to the skill and care with which the students were prepared for ordination, the results of which had often come under his notice as Bishop of London. The students from Islington had once or twice headed, and generally stood high in, the lists of ordination candidates, and, while the first desire was to secure men who would devote themselves body and soul to the work of winning souls for God, there was no precaution neglected to make them fit in every way to carry on that work."

## LETTERS TO THE EDITOR.

### The Bedfordshire C.M.S. Union.

IN case you should be inserting more hints to those friends who want to know how to start C.M.S. Unions, I am venturing to send you the suggestions which we paste inside your pretty Collecting Card in connection with our own "Union":—

OBJECTS.

*To Pray for the Society.*—"Brethren, pray for us, that the Word of the Lord may have free course and be glorified, even as it is with you."—2 *Thess.* iii. 1.

*To Work for it.*—"For we are labourers together with God"—1 *Cor.* iii. 9.

*To Read about its Missions.*—"When they heard these things they held their peace and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life."—*Acts* xi. 18.

SUGGESTIONS.

1. That the Members remember the cause of Missions in prayer one day in the week.
2. That the Members make at least one article for sale in the course of the year.
3. That the Members regularly read the GLEANER or some other of the Society's publications, and aim at arousing interest in others.
4. That the Members subscribe One Shilling a year to the Union, and endeavour to help the Branch of the Society established in their own neighbourhood.

H. M.

### Three Decisions.

(1) MANY years ago, when I was a young man earning less than 30*s.* a week, the claims of the British and Foreign Bible Society and of the Church Missionary Society were laid before me by a Christian lady, and I was asked to become a subscriber to both. I promised to consider the matter, and, after much thought, decided to subscribe 5*s.* annually to each society.

(2) When I paid my first subscription, the old lady thanked me very cordially, but told me in the very kindest possible way that I did not know how to give—that I wanted educating in the science of "giving"—and that by becoming a teetotaller I could do much to help not only the above, but other kindred societies.

Now I felt rather hurt at the advice given to me, as I had always been temperate in the matter of "drink," but I had then the mistaken idea that a glass of beer with dinner and supper was absolutely necessary to keep up a man's strength.

However, I promised to further consider the matter, and I thank God that I decided upon becoming a total abstainer, and that I have been enabled ever since to keep aloof from intoxicating drink.

(3) I got married; but, as my wife claims that as her decision, I pass on to say that I began to put a little money in the Savings Bank, and that after six or seven years my principal and interest amounted to £150, when I took all my money out of the bank, and invested it in good security at 4 per cent., thus getting £6 a year as dividend.

I lay awake one night considering how I could best spend this, and at length decided that it should all be spent in the service of the Lord; that the Bible Society should receive £2 annually, the Church Missionary the same amount, and that the remainder should be divided among two or three other similar societies.

Since that time, although I have had sickness myself and also in my family, I have found the Lord very gracious, and "a very present help in trouble"; and as my earnings have been more than sufficient for my wants, my savings have increased, and as my *education* has improved in the same ratio, my dividend is humbly and gratefully offered to Him who has done so much for me. But the two biggest slices go to my two "first loves," the Bible and the Church Missionary Societies.

J. R. R.

### Missionary Lessons in Sunday-schools.

DEAR SIR,—I beg to forward the enclosed account of a Missionary Meeting, written by a scholar of our Sunday-school, as of possible interest to readers of the GLEANER. The lecture was given in our schoolroom, and on the following Sunday a written account of it was set as the Sunday-school lesson to the upper classes. The lessons were all very well done, and showed that much of what the lecturer had said had been understood and retained. The hint might perhaps be taken by other schools, and in this way, among others, that great end helped to be attained—the acquiring of right ideas and accurate information of missionary work.—I am, &c.,

*Dover, November 14th*, 1884. WILLIAM J. ABIGAIL.

[We commend this plan, but we have not space for the account.—ED.]

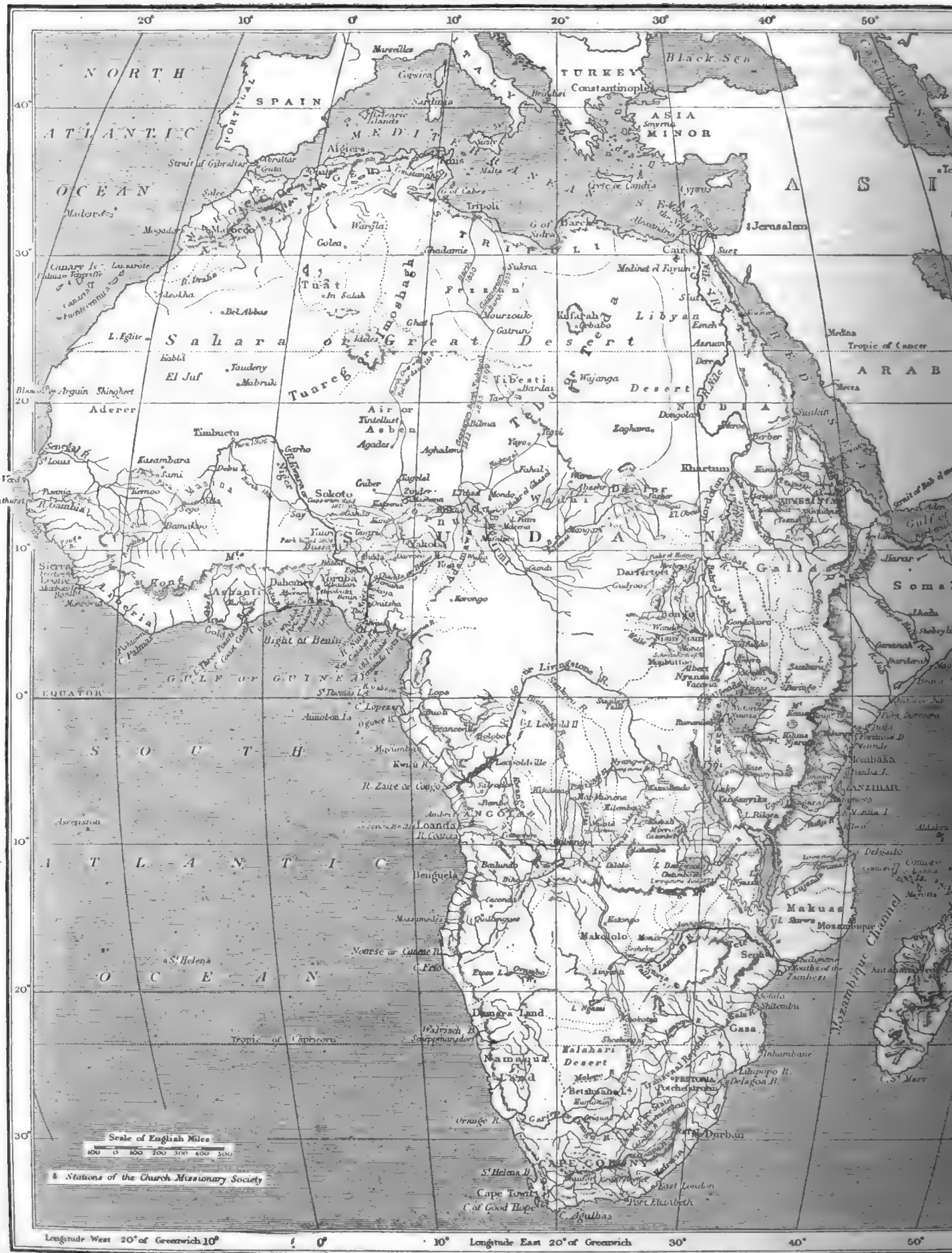
### Missionary Boxes in Public Places.

[The following letter, written anonymously, was received a short time ago by the Rev. E. H. Bickersteth, together with six postage stamps.]

SIX postage stamps enclosed for the Rev. E. Bickersteth, Hampstead, for Missions either home or foreign. The writer, who is a very poor man, begs also respectfully to suggest to the same reverend gentleman that if Mission Boxes, on the same plan as postage letter boxes, or somewhat similar to them, should be established in prominent places in public thoroughfares and with a notice over them explaining their purport, or in shop windows where the shop was in the occupation of well-known honest and trustworthy persons, and which might be emptied of their contents, say, every week, a respectable sum might perhaps be collected by the contributions of well-disposed persons passing by, who, like the writer, are able and willing to give *small* sums to the Missionary cause, but are not able to afford to give *large* ones.

Such people also by seeing a ready opportunity of giving might be inclined to take advantage of it because of its very *handiness*; and their not having contributed before may be solely owing to not having been reminded of a present opportunity of contributing, and that an easy and palpable one!

# AFRICA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SPAIN
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TURKEY
Constantinople
Black Sea
ASIA MINOR
Marseilles
Corsica
Sardinia
Balearic Islands
Algiers
Tripoli
Malta
Crete
Candia
Cyprus
Jerusalem
Cairo
Suez
Strait of Gibraltar
Tangier
Madeira
Canary Is.
Lanzarote
Fuerteventura
Tenerife
Palma
Mogador
Morocco
Wargla
Ghadamis
Sukna
Fezzan
Tuat
Tuareg
Sahara or the Great Desert
Libyan Desert
Tibesti
Wajanga
Kufarah
Gatrun
Ghat
Tourzouk
Aderer
Air or Asben
Timbuctu
Agades
Aghalemo
Bilma
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Nubia
Khartum
Darfur
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Abyssinia
Senegal R.
St. Louis
Kasambara
Sami
Kano
Sokoto
Gulbe
Tagalal
Lake Tchad
Wadai
Bornu
Yauri
Bussa
Sierra Leone
Liberia
Ashanti
Dahomey
Yoruba
Bight of Benin
Gulf of Guinea
Equator
Lopez
Ogowe R.
Gabon
Congo
Lake Leopold II
Leopoldville
Kwilu R.
R. Zaire or Congo
Loanda
Benguela
Bailundo
Mossamedes
Nourse or Cunene R.
Cape Frio
Damara Land
Walfisch B.
Tropic of Capricorn
Namaqua Land
Kalahari Desert
Orange R.
Cape Town
C. of Good Hope
C. Agulhas
Port Elizabeth
East London
Natal
Durban
Pretoria
Delagoa B.
Limpopo R.
Inhambane
Sofala
Gaza
Mozambique Channel
Madagascar
Zanzibar
Mombasa
Kilimanjaro
Lake Nyanza
Lake Tanganyika
Lake Nyassa
Lake Rikwa
Makololo
Makuas
Mozambique
Zambesi R.
Kilwa
Delgado
Aden
Gulf of Aden
Red Sea
Nile R.
Tropic of Cancer
Mecca
Medina
Scale of English Miles
100 0 100 200 300 400 500
Stations of the Church Missionary Society
Longitude West 20° of Greenwich 10°
0°
10° Longitude East 20° of Greenwich
30°
40°
50°

ANIMAL AND VEGETABLE LIFE ON THE ZAMBESI RIVER.

## AFRICA AND ITS MISSIONS.

AFRICA has been described as "one universal den of desolation, misery, and crime"; and, certainly, of all the divisions of the globe, it has always had an unfortunate pre-eminence in degradation, wretchedness, and woe. The founders of the Church Missionary Society, commiserating the condition of the people, and more particularly of the Negro race, on account of the cruel wrongs which the slave-trade had inflicted upon them, selected Africa as their first field of missionary enterprise.

With the foregoing words the *Church Missionary Atlas* begins its account of Africa. It is proposed in this series of articles to give the readers of the GLEANER some account of the Dark Continent, its peoples, and missionary effort amongst them, more especially the work of the Church Missionary Society. The chapters will contain the substance of portions of the matter now being prepared for the forthcoming new edition of the *Atlas*.

### I. GEOGRAPHICAL EXPLORATION OF AFRICA.

In its physical configuration Africa has been happily compared to an inverted dish. It is rimmed on a great part of its seaboard by a narrow strip of low land; at a distance of from 50 to 200 miles from the coast the land rises rapidly to an average height of from 2,000 to 3,000 feet, and in some parts to lofty mountain ranges; then the whole interior is a vast table-land, sinking slightly in the middle. In this hollow lie the great lakes whence flow most of the mighty rivers that drain the whole country.

These rivers are the leading feature of African geography. Its problems have been the sources and the courses of the four great streams, the Nile, the Niger, the Congo, and the Zambesi; and the triumphs of modern African exploration are almost all con-

nected with these four names. The Nile is by far the longest of the four, but the Congo exceeds it in volume and in the size of its basin. Of the four great lakes in what is usually called Central Africa, the Victoria Nyanza and the Albert Nyanza belong to the Nile system, Tanganika to that of the Congo, and Nyassa to that of the Zambesi. Lake Tchad is an inland reservoir with no outlet to the sea.

Modern African discoveries fall naturally into two groups. The exploration of the coast-line was the work of the 15th century, and of the Portugese; that of the interior has been the work of the 19th century, and, in the main, of the English. Ancient knowledge of the continent was confined to North Africa, and the Nile Valley. The well-known story of the expedition made by the ships of Pharaoh Necho, about 600 B.C., has been thought to indicate that the circumnavigation of Africa was accomplished by them; but in the Middle Ages nothing was known of the coast beyond the limits of Morocco. During the 15th century the Portugese gradually pushed their researches southward, reaching the Cape of Good Hope in 1486; and then Vasco de Gama explored the east coast. Portuguese enterprise established extensive colonies and trading settlements on both sides of the continent, and many of the most prominent names on the map of Africa at once betray their origin as due to the little kingdom which was then the most adventurous state in Europe. But the southernmost of the chief rivers, named after the House of *Orange*, reminds us that the Dutch were the colonists of what is now known as South Africa, which they occupied in the middle of the 17th century.

Our knowledge of the interior is much more recent, notwithstanding some strange anticipations of the truth in older writers. In the 2nd century, A.D., the Greek geographer Ptolemy described the River Nile as issuing from two great lakes at the foot of the Mountains of the Moon. In the 12th century the Arab geographer Abulfeda asserted, on the authority of a traveller named Ibn Said, that the Nile flowed out of a huge lake. In the 16th century the Italian Pigafetta affirmed the existence of Ptolemy's two lakes. Several later geographers—such as Mercator, in 1630, and John Ogilby, in 1670—laid down some of the principal features of the African continent. But these conjectural maps were soon discarded; and in 1788 the newly-formed African Association put forth a statement in which the following words appear:—

> Africa stands alone in a geographical view! Penetrated by no inland seas; nor over spread with extensive lakes, like those of North America; nor having, in common with other continents, rivers running from the centre to the extremities; but, on the contrary, its regions separated from each other by the least practicable of all boundaries, arid deserts of such formidable extent as to threaten all those who traverse them with the most horrible of all deaths, that arising from thirst!

Accordingly, English maps of Africa, from that of John Arrowsmith, in 1806, down to thirty years ago, ventured only upon a vague outline of the supposed "Mountains of the Moon," and made no attempt to indicate the lakes and rivers.

The first of modern travellers was Bruce, who travelled through Nubia and Abyssinia in 1768-73, and traced the source of the Blue Nile. After that the Niger was for half a century the goal of successive explorers. Mungo Park reached its upper waters in 1796; Denham, Clapperton, and Laing followed; but it was not till 1830 that Lander, sailing down the stream, discovered its outlet in the Gulf of Guinea. In 1816 Tuckey attempted to explore the Congo, but fell a victim to the climate. But Central Africa proper still remained untouched. In 1845 Sir Roderick Murchison, President of the Royal Geographical Society, said, "Our knowledge of Africa advances slowly, and it is confined almost exclusively to the coast"; and in 1851 another President, Captain Smyth, said, "All beyond the coast of Central and Southern Africa is still a blank in our maps."

The wonderful discoveries of the last thirty or forty years begin with the two missionaries of the Church Missionary Soci John Ludwig Krapf and John Rebmann, who were the ear explorers of Africa from the eastern side (1844-56). Rebma discovery of Mount Kilimanjaro in 1848 was the first great forward in what has been well called the Recovery of Cen Africa. In the following year Livingstone made his first portant journey, in the far south, and reached the small Ngami. In 1854 Baikie took the second Niger expedi (with which was Samuel Crowther) up the Binue branch of river, more than 600 miles from the sea; and about the same Barth was prosecuting his extensive journeys in the Soudan around Lake Tchad. Livingstone was then gaining his g reputation in the south, particularly in his journey across Af from Loanda to the mouth of the Zambesi, by which the co of that river was determined (1854-5). In 1857 Burton Speke, stimulated by the researches of Krapf and Rebm made their great journeys from the East Coast, and in following year discovered Lake Tanganika and the Vict Nyanza. In 1859 Livingstone discovered Lake Nyassa, and, knowing that the mystery of the inland sea heard of by Rebm had been solved, wrote home, "This [Nyassa] must be what Church Missionary Society has been thinking of for many yea In 1862 Speke, on his second journey, with Grant, discov U-Ganda, and the outflow of the Nile from the Victoria Nya and sent home his famous message, "The Nile is settl Meanwhile several Egyptian officers, and Petherick, had ascen the White Nile nearly to the Albert Nyanza, which, howe was first seen by Baker in 1864. In 1866, Livingstone, a doning his southern fields, began his later travels in the I region, around Tanganika, and on what are now known to be head-waters of the Congo. The search for him, when his absence caused anxiety, led to Stanley's first journey (1871), to that of Cameron. The latter was the first to cross Africa f east to west (1874-5); but his too southern route missed course of the Congo, which was determined by Stanley on second journey in 1876-7. A host of travellers, traders, missionaries have since added largely to our knowledge of Lake country and the Zambesi and Congo basins. Meanw the remarkable explorations of Schweinfurth (1868-71) Nachtigal (1869-74) in the Soudan and the very heart of continent, have revealed to the world countries and peoples utt unknown before. Among the most important recent jour have been that of the Portuguese, Serpa Pinto, across S Central Africa from west to east; that of the Germans, Wissm and Pögge, across the continent in the same direction, much of Cameron and Stanley's ground; that of the Itali Manteucci and Massari, across North Central Africa from Red Sea to the Niger; that of the Russian, Junker, in conti tion of Schweinfurth's explorations, in the heart of Africa; those of Thomson, of the Royal Geographical Society, in I Africa. Only in the past year, Thomson has been the Englishman to follow up Krapf's routes and reach the Vict Nyanza direct from the nearest coast.

## The "Guardian" on C.M.S. Publications.

"THE Church Missionary Society, always clever in its literary work, made attractive provision for the coming year. The *Church Missio Almanack* is fringed with a pretty set of drawings of missionary chur ranging almost literally from China to Peru. The daily texts in it—w often seem in Almanacks to be chosen haphazard—are selected with the a priate object of illustrating every month one article of the Apostles' C These same texts are repeated in an extremely convenient *Pocket Alma and Kalendar*, bound or unbound, which adds to the usual chronological and blank spaces for accounts and memoranda, a large amount of inform about the Society, which the purchaser will thus carry always about with for ready reference. This same information may also be had separately the convenience of those who use another pocket-book—in a *Pocket Manu the Church Missionary Society*. It is a clear and condensed record of the o tions of the Society in all the various regions which have been occupie it."—*From the "Guardian" of December 3rd.*

## A REMARKABLE CURE.

ONE of the valuable agencies at work, in connection with the C.M.S., at Hang-chow, is the Hospital under Dr. Duncan Main.

During the year 1883 there were 3,019 out-patients (not *visits*, but distinct persons) and 259 in-patients. The average daily attendance was 48; and 519 visits were paid to patients at their own homes. Dr. Main, in his report, gives some instances of spiritual blessing in connection with his work; and the following is a remarkable case of cure both of body and soul:—

Mrs. Li is the wife of an elderly tailor, living at Fu-yang, thirty miles above Hang-chow, on the Ts'ien-t'ang river. She was brought to the hospital in the beginning of 1883, suffering from an ulcerated leg of the worst description. In the Cowgate of Edinburgh I have come across some very bad legs, but this one was second to none; all those who were sensible of having an olfactory nerve gave the poor lady a wide berth, except my wife, who faithfully dressed her leg every day, in spite of its extremely distressing nature, even with the copious use of carbolic acid and Condy's Fluid.

As soon as I saw the advanced state of the disease I told the husband that there was nothing for the leg but amputation. At this he fixed his eyes, lengthened his face and said, "Ky'ih-peh-loh," which meant that he could not swallow it (the amputation, of course, not the leg). He pleaded with me to allow her to remain in the hospital and attempt a cure on other terms. She remained six weeks, and at the end of that period no signs of healing were apparent, and as the husband could not consent to the operation, he reluctantly took his poor wife home, carrying her on his back from the hospital, both of them in tears.

A few months later I visited Fu-yang, where the patient was carried to the mission-room in a large basket. She was by this time worse in every way, so that when they entreated me to re-admit her and perform the amputation, I declined the risk, until overpowered by their pitiful condition. A week later she was again in the female ward, and after some time devoted to raising her system by diet and tonics, I decided at the husband's renewed request to attempt the operation. Whilst attending her daily in this interval Mrs. Main had spoken frequently to her about salvation through Christ, and she gave good evidence of being a new creature in Christ Jesus, which seemed to justify our acceding, with the Bishop's approval and assistance, to her request for baptism before she underwent the hazardous trial. This was done, and special prayer was offered in the ward next day before the operation commenced.

Her cheerfulness at the time was remarkable, and contributed to secure the extremely favourable result. The stump healed rapidly, and a fairly satisfactory wooden leg being made by a Native joiner, under my directions, *she was actually able to walk to the church*, more than a quarter of a mile, in order to return thanks and confess her faith in Christ, so we had the joy of seeing her "walking and praising God."

Her husband, who wished to be baptized on that occasion, but was deferred for further instruction, has since been admitted to the Church at Fu-yang, whither they returned shortly after the completion of the cure. Her age, forty-six, as well as the extremity to which suffering and poverty had reduced her system, made the successful amputation a subject of special thankfulness to myself and all connected with the hospital

## PRIZE-DAY AT BATÁLA, PANJAB.

(*Sent for the* GLEANER *by* MISS C. M. TUCKER.)

IN August 11th a prize-giving took place at the C.M.S. School at Batála, previous to breaking up for the long vacation. This seminary for Christian Native boys was founded in 1878 by the Rev. F. H. Baring, who, after personally guiding it for nearly six years, liberally endowed it and made it over to the C.M. Society.

The setting of the scene, of which a slight sketch is to be given, is not without features of interest of its own. The principal building is a palace built for his own pleasure as a hunting-box by the Maharajah Sher Singh. The monarch spent but one night in his new palace and then went to Lahore, where he met with a sudden and violent death. When first erected Anarhalli was bright and gay with painting without and gilding within. Pictured palm-trees, flowers, and other designs adorned the outside walls; and aloft the blue-green balustrade had almost the effect of work in porcelain. Time has somewhat marred the balustrade, dimmed the painting, dulled the gilding; the whole appearance of the building is sobered, and is more suggestive of a place for study than a hall for nautches. [See picture in GLEANER, April, 1880.]

The country around is rich in corn-fields, interspersed with a good many trees. Ten days previous to the gathering, violent rains had at once transformed and beautified the scene. The view from Anarhalli might have been thus described:

> "On every side the landscape smiles
> With silvery lakes and verdant isles:"

but most of this evanescent water-scenery had disappeared, an expanse of emerald green remaining behind.

From Lahore, Amritsar, and Gordaspore, friends came to be present at the school festival, amongst them young men, now in honourable employment, once boys of Batála, with pleasure revisiting the scene of their past studies and sports. Some of the principal *Rais* of Batála were present, thus showing kindly interest in the Christian school. It is pleasant that the usefulness of Christian labour should thus be recognised by the heathen, notwithstanding the fact that the Principal and his assistants, with a few of the elder boys, are wont every Sunday to sally forth from Anarhalli for preaching in the open air. A directly missionary spirit is fostered in the school; the pupils are taught that they, when old enough, should take a part in evangelising their own dark land.

Before the prize-giving took place, prayer was offered by the Native pastor, the Christians bowing their knees, the Hindus and Mahomedans respectfully listening. The Principal, the Rev. H. U. Weitbrecht, then addressed the little assembly, and informed those present for what the various rewards were about to be given. There were prizes for Scripture knowledge, prizes for general study, and special prizes, in regard to which a digression may be allowed.

It has already been mentioned that there have been violent rains, which swelled and deepened the tanks around Batála. In a very large one a recently baptized youth, K——*, aged 19, accompanied by a much younger schoolfellow, attempted by swimming to fetch back a boat which had drifted. But K—— had miscalculated his powers. When about 200 feet from the shore, the young man found himself sinking. K——'s danger was perceived by his companion C——, a little Afghan, who had been picked up by an English regiment at the time of the war, and who is now supported at Batála by the kindness of H. B. Harrington, Esq. This boy, supposed to be about twelve years old (but if so, small of his age), saw the extreme peril of his companion, and gallantly swam to the rescue. Being so much younger and smaller than K——, had C—— been caught in the drowning clutch of the elder lad the two must have gone to the bottom, for little C—— could not have had strength to free himself from that clutch. But the child was evidently aware of the danger. With great skill he dived and pushed onwards and upwards *from behind*, keeping out of reach of the drowning lad's hands. It was, however, manifestly impossible that a boy of twelve could convey the helpless weight of one of nineteen the distance of two hundred feet.

On the bank stood a fine youth, R——, the son of the head-master of Batála. He saw poor K——'s head go down, but at first imagined that he was only diving; but when for the third time the head disappeared under water, it was clear that the swimmer was not diving but drowning. Then R—— threw off his clothes and plunged in. He reached the spot and—thanks to God's mercy and the wonderful efforts of the little Afghan—he reached it in time. It is calculated that C——, in trying to buoy up his heavy burden, *dived at least forty times*. Great as his exertions had been, the little boy did not discontinue them on the arrival of the big one. C—— and R—— dived alternately, gradually pushing on the helpless lad, and giving him a chance of drawing in a breath of air. They did not expect to get K—— to the shore alive; and R——, remembering that a soul was in peril as well as a body, called to him to pray. Poor K—— twice gasped out the name of God. And the Almighty heard, and helped the two gallant Batála boys who were struggling to save a drowning companion. They did bear him to the shore alive. K—— was laid, face downwards, on a *charpai*, and soon recovered from the effects of his dangerous adventure. All will agree that his brave preservers had fairly won the prizes awarded to them for saving life; the little Afghan especially, as his size was so small,

* Young converts are sometimes sent to Batála by missionaries to be removed from dangerous influences and social persecution, as well as to be trained for future usefulness. The place thus becomes a refuge as well as a school.

TAITA MISSION: (1) THE MISSION HOUSE AND PARTY, AND WA-TAITA NATIVES.
(*N.B.—This is the first engraving made in England showing the Wa-Taita people. Others will appear in a forthcoming book by Mr. Thomson, of the Royal Geographical Society.*)

and this being the *second* time that he had been instrumental in saving a drowning boy older and larger than himself.

After prize-giving there was simple but joyous music, former school-boys joining with present ones in singing the *ranz des vaches* of the Institution, "We'll ne'er forget Batála!" This was followed by the reading aloud of a prize Urdu story by its writer, a young convert from Mahomedanism. A speech was made by one of the "old boys" from Lahore, who mentioned the benefit which he had derived from a school where not only intellectual training but spiritual instruction is given.

The Principal closed the meeting with words of kindly advice to the boys under his care, and of acknowledgment of the services of those who have helped to train them, especially the Native head-master, who has held his post from the first founding of the school of Batála.

In the afternoon there was a feast, all Batála Christians, white or brown, high or low, from the Babu and the Moulvie to the humble messenger and the ayah, being invited. The ground formed at once the seats and the table, a very simple and convenient arrangement.

At the end of a day of innocent pleasure, the sound of the bell for evening service drew the party into the school-chapel for prayer and praise; the act of devotion was a fitting conclusion to the day.

A. L. O. E.

### Lord Chichester on Prayer for Missionaries.

LORD CHICHESTER, in his very touching speech at the Dismissal, on Sept. 30 last, told how he desired to remember all missionaries in prayer, and how, finding it difficult to remember their names, he was in the habit of laying the *Intelligencer* and *Gleaner* open before him, and praying by name for those who were mentioned month by month. Does not the venerable President show us the true way to use missionary magazines?

## THE TAITA MISSION.

FOR many years the Society has desired to extend its East Africa Mission into the country north-west of Mombasa, which was explored first by Krapf and Rebmann thirty-five years ago; but it was not till two years ago that it could see its way to penetrate further into the interior in that direction. In January, 1883, however, Mr. J. A. Wray, one of the younger members of the East Africa Mission, established himself on the Taita Hills, at a place called Sagalla, half-way between Mombasa and Kilimanjaro, the snow-capped mountain discovered by Rebmann in 1848. Mr. Wray thus describes the people among whom he is labouring:—

The Wa-Taita are rather striking in appearance. They have high cheek-bones, narrow, receding forehead, and very small eyes: their stature is of the average height. The women as a rule are somewhat shorter than the men, but not very pretty looking. Male and female wear very little covering. In fact, their clothing seems to consist in ornaments and beads. Round the loins is a wide band of beads, over a hundred strings in number, weighing about ten or twelve pounds; round the calves are bands of beads; on the arms are coils of brass or iron wire, or beads; round the neck is a thick heavy collar of beads weighing six or eight pounds, and is always covered with oil and red clay—one can scarcely see the beads—and this is ornamented with shells, pice, and bits of tin; then round the head is another band of beads, always red and white, bound round the forehead and under the occiput. Their ears are full of holes, through which they hang large beads. They shave their heads, with the exception of a round piece on the top; this is well oiled and twisted with clay into knots; when finished it looks like a large bunch of grapes.

Each hill has its chief; but they have no power—every man does what

is right in his own eyes. Makitsutso is the one here: he is as poor as any of them. When we came here he had scarcely a rag to cover his naked body.

The Wa-Taita are inhospitable to strangers; no stranger can pass alone; if seen he is either sold or killed. If they meet any other tribe on the road between this and the coast a fight takes place: consequently all the roads are blocked to the Wa-Taita; they have to pass through villages at night, unless with some of our men.

Many of them have no food half the year. Last year even Makitsutso came to beg food from me, as he was starving.

My presence here is a little check to slavery. Before I came here there was a Swahili village for the purpose of housing slaves to be sent to the coast. As soon as I arrived they all cleared away, and left the place. One day I went over to the other side of the hill—the eastern side. In one of the villages there was a Mgunya with some slaves. When he heard of my approach he disposed of them until I had gone away: this I learnt afterwards. Another day, a M-Taita found a man and brought him to me to sell; but before he could see me the Wa-Taita about me told him he had better not let me see him. He then got himself away as fast as he could. I cannot tell why they are so much afraid of me. At the same time I am glad it is so; though they steal from other people they will not attempt to steal a thing of mine.

I think a firm footing has now been got here, though it has been a struggle to get it. At present they seem very indifferent to all I say, yet I have great hopes of them. They come to my services every Sunday; at my evening prayers I am seldom without some of them.

One day Makitsutso came to me to ask me to make rain, as their rain-makers had failed to bring it. I told him neither I nor any other man could make it; but I would pray to God to send it. On Sunday we prayed at our service for rain; on the following day God honoured us by sending us an abundance: "Them that honour Me I will honour." The same day I attempted to open a school. About twenty men came. The following day I got the children; some of them almost mastered the alphabet in one day. I was so pleased, I thought I should have to send for school material at once; but in the evening I was disappointed, for they came to ask for beads for learning, which I refused them. They have ceased to come, and say they will not come again until I pay them.

Now let me give you the opinion of the people respecting me; they say, "The Mzungu (foreigner) is not like us, neither is he like the Swahili; there are never any quarrels at his place. He plays with our children. He allows those oiled people to sit near him, and people with sores are not driven away from him, like the Swahili. That man has no sin. He has also destroyed the hawks which take our fowls. This is a good man."

TAITA MISSION: (2) THE NDARA HILLS. (*Mission Buildings in the centre.*)

The pictures on this and the opposite page, engraved from photographs given to us by the Rev. A. D. Shaw of the East Africa Mission, with the following notes, furnish some idea of the features of the country and the appearance of the people:—

No. 1.—In this picture the three natives behind Mr. Wray are Matthew in the centre, Carus to the left, and Makitsutso in the plaid to the right. The two former were with Jacob Wainwright, and helped to bring the body of Dr. Livingstone to the coast. Matthew is the one who did the embalming. He is Mr. Wray's cook. Carus is my foreman at Rabai. Makitsutso is a Wa-Taita chief, and is the one who sold the ground on which the house stands to the Mission. The boys round Mr. Wray are his helpers, who accompanied him from Mombasa. The four natives standing on the left side, and the two behind the tree on the right side of the picture, are Wa-Taita proper, and are characteristic of the race.

No. 2.—This picture shows Mr. Wray's house and cook's room in the distance. The hill behind is not the highest point of the Ndara Hills, but only a lower peak. The true hill lies to the right, and is about 1,000 feet higher. The beehive looking objects on both sides of the view are Taita huts.

No. 3.—A better view of a Taita hut is given in this picture. The Taita huts are the best I have seen in Africa, being made especially strong to resist the strong diurnal winds which rise about sunset, and blow with great violence. The entrance to the huts is also remarkable: a passage from the door runs half-round the inside of the hut so that you gain entrance to the interior on the opposite side to where the door is. The great basket in the picture is used to store millet, and the large leaves are those of the castor-oil plant.

TAITA MISSION: (3) A TAITA HUT.

## THE MONTH.

HAPPY New Year to all our readers! So far as their connection with the Church Missionary Society is concerned, we are quite sure that the way to have a happy year is to be able at the end of it to look back upon twelve months of *increased* effort and prayer in behalf of the missionary cause. A little *more* labour in spreading information and arousing interest, a little *more* liberality in thank-offerings and other gifts, a little *more* earnestness and regularity in intercession for our missions and missionaries—in short, growth in all these respects, and not standing still—this is the way for our missionary workers at home to secure a Happy New Year.

IN particular, we want *men*—able, whole-hearted men; and we want them for definite posts actually vacant, or about to be vacant, especially in India and Africa. Will not young clergymen, and educated laymen, dedicate themselves to the work of the Lord in the foreign field, and write to Mr. Wigram at once and inquire what work there is for them?

WE rejoice to say that a deep sense of responsibility to obey personally the Lord's command to His servants to "go into all the world and preach the Gospel to every creature," has manifested itself in many Cambridge men, both graduates and undergraduates. Several have intimated their intention to offer to the Society presently for missionary service; and other Societies also, we are glad to say, are receiving similar intimations. Will all our readers remember in their prayers the young men whose hearts have thus been touched, that their purpose may be strengthened, and that all, in God's good providence, may in His time go out to the mission field?

THE Committee meeting of December 2nd included a special gathering of friends for prayer *for men*. This had been arranged a month before. The meeting began by Mr. Wigram telling of his visit to Cambridge *the previous evening*, when several men mentioned to him their purpose to offer themselves to the Society in due time. So Thanksgiving had to precede Prayer. "Before they call, I will answer; and while they are yet speaking, I will hear" (Isa. lxv. 24).

BUT then, a great deal more money will be wanted! We hope, indeed, that more men will in the future bear their own expenses in the field than has been the case in the past. Still, all increase of men means increase of expenditure. But even now, our average expenditure is much in excess of our average income. What, then, are our friends going to do?

A GIFT of £1,700 has been received by the Society from a lady, as "God's Tenth," for the purpose of building churches in the Nyanza Mission. If only every true Christian would render up "God's Tenth" like that, what a powerful impulse would be given to Missionary work!

A NEW *Henry Venn* steamer has to be provided for the Niger, to replace the old one, now irretrievably damaged. Special contributions will be thankfully received.

WE regret to say that Dr. Percy Brown, the young medical missionary on the Niger, died while on his voyage home, and was buried at Accra. The Society has had eight Englishmen at different times on the Niger, and this is the first death. Another medical man is now wanted to take Dr. Brown's place.

ANOTHER Native clergyman has been removed by death, the Rev. Ambarta Thomen Thoma, pastor of Mavelicara, Travancore. He was a "Syrian" Christian by birth, and his name is an illustration of the belief that the Malabar "Syrian" Church was founded by the Apostle Thomas. He was ordained by Bishop Gell of Madras in 1868.

BY the death of Dr. Law, Dean of Gloucester, the C.M.S. loses another of its oldest and staunchest friends. When he was born the Society was not founded. Its world-wide influence now suggests the Divine promise, "Instead of thy fathers thou shalt have children, whom thou mayest make princes in all the earth."

THE Archbishop of Canterbury, on the recommendation of the Bishop of Madras, has conferred the degree of B.D. upon the Rev. W. T. Satthianadhan, C.M.S. Native pastor at Madras, and the Rev. J. E. Padfield, of the C.M.S. Telugu Mission.

THE Duke and Duchess of Connaught visited Peshawar early in October, and inspected the C.M.S. Mission there. The Rev. W. Jukes writes respecting their visit to the new church (of which we gave a full account in November, with pictures), "Both were intensely interested in it. The Duke asked me lots of questions about it."

A TELEGRAM from Zanzibar states that 200 rescued slaves have been handed over by the British authorities to the C.M.S. Mission at Frere Town. These are the first for four or five years. The slave trade shows signs of activity again. These poor creatures will cost the Society money—a fresh reason for the instant increase of contributions. Mr. Handford and his brethren need our special prayers with this additional strain upon their strength.

LETTERS from Fuh-Chow continue to describe the agitation among the Chinese regarding the recent French bombardment. The Native Christians are suffering much annoyance for their connection with the "foreigners" (who to the populace are all alike); but they are showing great steadfastness, and many heathen are joining them.

THE *Shid Shidán* ("Messenger of Light"), the organ of the Native Christians at Lucknow, reports the Annual Meeting of the C.M.S. Native Church Council for the North-West Provinces, on September 30th and October 1st, at Agra. The Rev. B. Davis, of Benares, presided as Chairman, and the Bishop of Calcutta was present as Patron. The financial report was satisfactory, and hope was expressed that in a few years the Society might be relieved from making grants to the Council funds.

ON Sept. 6th, the first stone of a new church for the C.M.S. Native congregation at Simla was laid by Lady Aitchison, wife of the Lieut.-Governor of the Punjab. The minister is the Rev. Thomas Edwards, a Hindu from South India.

THE large new iron church at Nembe, Brass River, Niger Delta, fragments of which were shown in the picture in our September number, was opened on October 5, by Bishop Crowther. The congregation numbered 1,202; and 79 candidates were confirmed.

THE bright and vigorous little papers entitled "Jersey Breezes," which appeared in the GLEANER of 1883, have been republished as a packet of leaflets, and can be had of Messrs. Partridge & Co.

THE *Proceedings of the Royal Geographical Society* for December contains the extremely interesting paper read by Mr. Joseph Thomson before the R.G. Society on Nov. 3rd, describing his recent remarkable journey from Mombasa to the Victoria Nyanza by the direct route through the Masai country.

IN a pleasant and edifying new book, by Miss E. P. Leakey, of Exeter, called "Will and Work" (published by W. Mack), there is a chapter of great interest, detailing the origin and history of the Exeter C. M. Juvenile Association. It should be read by all who wish to work Juvenile Associations well.

A NEW periodical publication of the Society appears on this 1st of January. For sixty-eight years, the "*Quarterly Paper*" has been issued gratuitously for penny contributors only. It will now be for general circulation, and will be sold at the rate of 4*d.* per dozen, or 2*s.* 6*d.* per 100. It will consist of four pages the size of the GLEANER, and will chiefly contain gleanings from our own pages. Penny contributors are still to have it free, but Local Associations and parishes are to buy the copies so given by them, deducting the cost from their remittances to the Society. The *Quarterly Token* for children remains as before.

### Topics for Thanksgiving and Prayer.

Thanksgiving for the missionary enthusiasm aroused at Cambridge, and the prospect of more men. Prayer for those thus stirred; and that both at Oxford and Cambridge a true missionary spirit may be more and more manifested.

Prayer for Frere Town, and its fresh burden of rescued slaves.

Prayer for the new Church Missionary House, and all in it (p. 2).

Prayer for Mengnânapuram (p. 3), the Hang-Chow Hospital (p. 9), Batala (p. 9), the Taita Mission (p. 10).

Prayer for a great blessing on all missionary work in 1885.

GLEANER EXAMINATION.—*Jan* 13.—*Names to come in immediately.*

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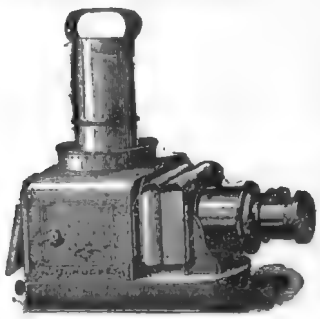

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No. 134. FEBRUARY, 1885. PRICE ONE PENN

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*And Ruth said, Let me now go to the field, and glean.*
*And she went, and came, and gleaned in the field.*
RUTH ii. 2, 3.

HE · THAT · REAPETH
RECEIVETH · WAGES
AND
GATHERETH · FRUIT
UNTO · LIFE · ETERNAL

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FEBRUARY, 1885.

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L. Q. 6th .. 10.38 p.m.
N. M. 15th .. 2.22 a.m.

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F. Qr. 22nd .. 10.21 a.m.

| | | | |
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| | | | BELIEVE IN GOD. |
| 1 | S | Job 35. 10. | **Septuagesima.** Gen. 1. and 2. 1—4. Rev. 21. 1—9. *E.* Gen. [2. 4, or Job 38. Rev. 21. 9 to 22. 6. |
| 2 | M | Job 22. 21. | **Purif. of V. M.** Acquaint thyself with Him. |
| 3 | T | Gal. 3. 20. | God is one. |
| 4 | W | Neh. 9. 6. | Thou, even Thou, art Lord alone. |
| 5 | T | Isa. 40. 9. | Say unto the cities of Judah, Behold your God. |
| 6 | F | Mal. 1. 11. | My Name shall be great among the Gentiles. |
| 7 | S | 1 Tim. 6. 15. | The blessed and only Potentate. *1st Telugu ordained*, 1864. |
| 8 | S | Gen. 8. 20. | **Sexagesima.** Gen. 3. Matt. 22. 1—15. *E.* Gen. 6. or 8. [Acts 23. 12. *1st Idea of C.M.S.*, 1796. |
| 9 | M | 1 John 5. 20. | This is the true God. |
| 10 | T | Isa. 57. 15. | The high and lofty One that inhabiteth eternity. |
| 11 | W | Hab. 1. 12. | Art not Thou from everlasting, O Lord, my God? |
| 12 | T | Lam. 5. 19. | Thou, O Lord, remainest for ever. *1st Tinnevelly Native* [*Church Council*, 1869. |
| 13 | F | Jer. 10. 10. | The Lord is the true God, He is the living God, and an [everlasting King. |
| 14 | S | 1 Thess. 1. 9. | Ye turned from idols to serve the living God. |
| 15 | S | Ps. 76. 1. | **Quinquagesima.** Gen. 9. 1—20. Matt. 25. 31. *E.* Gen. 12 |
| 16 | M | 1 John 4. 8. | God is love. [or 13. Acts 28. 17. |
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| 23 | M | 2 Kgs. 19. 15. | Thou art the God, even Thou alone, of all the kingdoms of [the earth. |
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| 25 | W | Deut. 32. 4. | He is the Rock, His work is perfect. |
| 26 | T | Rev. 19. 6. | The Lord God Omnipotent reigneth. |
| 27 | F | Ps. 14. 1. | The fool hath said in his heart, There is no God. |
| 28 | S | 1 Kgs. 18. 39. | The Lord, He is the God. |

## A VOICE FROM AFRICA.

[This appeal, by the Rev. R. P. Ashe, one of our missionaries in U-Ganda (or, as it is now spelt in the country, Buganda), is sent to us by him *in print*, having been actually printed at the Mission press put together by Mr. Mackay.]

GO ye into all the world,
Take the cross with steady hand;
Let Christ's banner be unfurled;
Christ proclaim in every land.
Go, tell sinners all the story
Of God's everlasting glory.

Tell the weary ones of rest,
Shine upon their night of sorrow,
Let their saddened hearts be bless'd
With the sweet hope of the morrow,
When the vanquished ones shall be
More than crowned with victory.

Pleasures of the world may please,
Ties of home may strongly bind;
Love ye JESUS less than these?
Can ye not leave all behind
To proclaim His free salvation
To some far-off heathen nation?

Africa! what mighty grief
Hidden lies in that sad name!
Millions lost in unbelief,
Steeped in blood and tears and shame!
Christians, think of millions dying;
Leave them not in darkness lying!

*Buganda*, 1884. R. P. ASHE.

## MISSIONARY MEDITATIONS ON THE ACTS.

### II.—THE PROMISE FULFILLED. (*Acts* ii.)

THE Lord Jesus, before he ascended into the heavens, gave His disciples a Promise and an Instruction. The Promise was, "Ye shall receive power"; the Instruction was, "Wait for it." So they waited. And they prayed. Day by day they met, expecting the "power." I do not see that the Lord had given them any indication as to when the "power" would come. Times and seasons are with God. It is for us to wait.

In vain we work if we have not "power." Many a "babe" in Christ has sought to walk, and to work, when he could not stand, and so he has fallen. This lesson of patience, "the patience of hope," is much needed in these days. I see Thee, Lord Jesus, waiting patiently for thirty long years in this world of woe. I never read of Thee having "power" until the Holy Ghost came upon Thee.

Men think that if they are "converted" they are fit at once to preach the Gospel. They are gladdened by the glad tidings of salvation, or they are melted only, it may be, by the strains of religious song, or by the sympathy of eager souls seeking their salvation, and they would rush forth and tell every one of Christ. I have seen and sorrowed over many a one thus "lifted up," and "falling into the condemnation of the devil." I am persuaded we want more of this humble, patient, waiting spirit.

They waited not in vain. One day as they prayed, it was a day when thousands were gathered to Jerusalem (and I notice in this the wisdom of God), the "power" came. I know not in what shape or with what circumstances they had expected the "power." I think they thought not of those things. They thought only of "the promise." So let it be with me.

Suddenly there came a mighty "sound." It came "from heaven." It filled "the house where they were sitting." Fiery "tongues" sat upon each. These they saw and heard. These were around and upon them. The true power is within; "they were all filled with the Holy Ghost."

Here was the "power." It was by the indwelling, inworking, of the Holy Ghost. The "mighty wind" is hushed. The "tongues like as of fire" have gone. But the "power" abides. The Holy Ghost is with the Church, in the Church, yet. Let no servant of Christ say, It is not for me to be "filled with the Holy Ghost." Stay, in your busy life, and hear what He saith to you—"Be filled with the Spirit."

Here is "power." This was what we need in ministry, whether we be here or in the heathen world. We may have eloquence, and culture, but these are not "power." We may have the "form of godliness," and yet be "denying the power." We may not ask ourselves what methods are most likely to win the hearts of men to Christ. Our methods may be wise and apparently suitable and successful. Wise indeed it would have been of Paul to go to Corinth with "excellency of speech or of wisdom." But he laid these aside. "The wisdom of God is wiser than men." One only theme filled his lips—"Jesus Christ and Him crucified." His "speech" and his "preaching" was not with the persuasive methods which man's wisdom might suggest: but they were "in demonstration of the Spirit and of *power*."

Missionary brother, join with me in seeking to be "filled with the Spirit," that "our Gospel" may "come unto" our hearers, "not in word only, but also in power, and in the Holy Ghost, and in much assurance."

J. E. SAMPSON.

## IN MEMORIAM: SARAH THACKERAY.

ON Sunday, Nov. 16th, Sarah Thackeray entered her rest in her eighty-sixth year. A remarkable woman, of whom it might be truly said she "was full of good works and alms-deeds which she did." She had been a Sunday-school teacher and superintendent in connection with the parish of Christ Church, Salford, and previously of St. Stephen's, for fifty-seven years. For many years she had also conducted a weekly mothers' meeting, besides taking an active part in the management of several of the public charities in the neighbourhood, and being a constant visitor and succourer of the sick and afflicted around her. She was treasurer and collector for the parochial branch of the British and Foreign Bible Society. No work was, however, nearer to her heart than the support of the Church Missionary Society. She had been a collector for, it is believed, fifty-two years, in connection with the Christ Church Auxiliary, which, during that period, has sent to the Parent Society the sum of £26,262. The share raised by her exertions must have been between £3,000 and £4,000; for during the past nineteen years of the incumbency of the present rector, of the nearly £10,000 remitted, over £1,700 was the result of her work as a collector; while during the past six years—the last of her life on earth—she raised £658 6*s.* 6*d.* For many years three ladies of this congregation—Mrs. Makin, who has since left the neighbourhood; Mrs. Rice, the younger sister of the subject of this notice, who died in 1876; and herself—used to raise on an average £200 a year. Miss Thackeray was also a liberal contributor to the funds of the Society, which she assisted also by the work of her ready needle and graphic pencil. She has done much to maintain the interest in the work in the Sunday-schools, especially those in Hulme Street, which have for many years raised nearly £100 per annum. All these good works she was enabled to carry on, with energy remarkable for her years, to the very last—to within a month of her death; nor had she retired from the discharge of any of them at the age of eighty-five years. In her case surely was abundantly fulfilled the promise of Psalm xcii. 13, 14 (Prayer-book Version): "They also shall bring forth more fruit in their age . . . that they may show how true the Lord my strength is; and that there is no unrighteousness in Him."

The large gathering of all classes and ages at her funeral showed how widely she was valued and loved, and how deeply her loss is lamented. She has left behind the legacy of the fragrant memory of a most useful and noble life, and of a bright example.

T. A. S.

*** By her will she has bequeathed the sum of £500 to the Society.

## THE LATE REV. C B. LEUPOLT.

FRIENDS throughout the country will hear with deep regret of the death, on Dec. 16th, of one of the most widely known and most highly esteemed of the Society's missionaries, Leupolt of Benares, who, for forty years, so faithfully uplifted the standard of the Cross in the very citadel of Hindu idolatry. It is remarkable that he should just have lived to see his delightful book published, *Further Recollections of an Indian Missionary* (Nisbet & Co., 5*s.*); and perhaps his departure at this time may enhance the interest of the book, and so lead to its wider circulation.

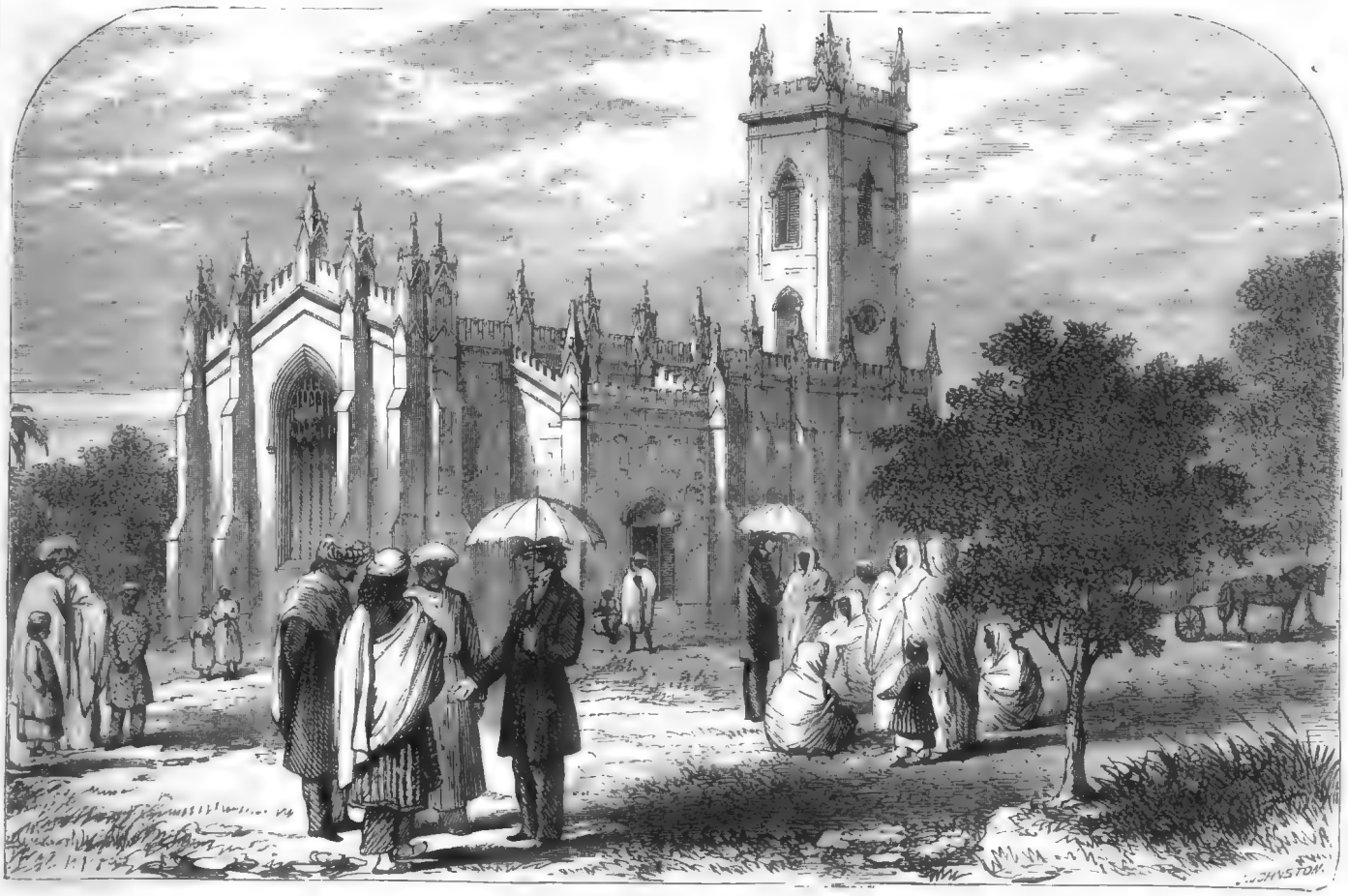
Charles Benjamin Leupolt was born at Reichenau, in Saxony, October 21st, 1805—the day on which Nelson fell at Trafalgar. In early life he was engaged in industrial pursuits; but the desire being implanted in his heart to preach the Gospel to the heathen, he went to the Basle Missionary Institution—to which the cause of Missions is so deeply indebted for the many devoted labourers it has sent forth—to prepare for the work to which his life was to be consecrated. After a further short course of study at the C.M.S. College at Islington, he was ordained by Bishop Blomfield at Christmas, 1831; and a few months later he sailed for India. In the same ship sailed Daniel Wilson, Bishop of Calcutta, going out to his great diocese; and, in a letter home, the Bishop wrote, "Leupolt bids fair to be a second Schwartz."

THE REV. C. B. LEUPOLT, OF BENARES.

We have called the city of Benares, where Mr. Leupolt was stationed, and where almost the whole of his missionary life was passed, the citadel of Hindu idolatry. The temples are numerous and magnificent; there are, to use the language of a Brahmin to Mr. Leupolt, "more idols than men"; and pilgrims come from all parts to die at the holy city, death within its precincts (ten miles round) being believed to ensure entrance to heaven. Even a European who commits the crime of eating beef will, it is said, be saved if he dies at Benares. Mr. Leupolt once charged his pundit (teacher of languages) with lying. "What does it matter?" was the reply; "do I not live at Benares?"

To this stronghold of heathenism, where, as we may truly say, "Satan's seat is," a handful of praying men have laid patient and persistent siege. "Instant in season and out of season," the missionaries have preached the word of life—in Mission-chapels, well placed to attract public attention; in the bazaars and markets; by the river-side, and at the great idolatrous festivals. A vivid impression of the skill and readiness and forbearance manifested by Mr. Leupolt in these public addresses, and in the discussions that often followed, is gained by a perusal of his book.

But it is the Benares orphanages with which the names of



MISSION CHURCH AT SIGRA, BENARES.

Mr. and Mrs. Leupolt* are most indissolubly connected. No less than 664 of the inmates had been baptized when Mr. Leupolt left India in 1872, of whom 77 had become Mission agents, and two were afterwards ordained. There is a full account of them in his book, as well as of the High School for Boys, Girls' Schools, Infant School, Normal Schools, Industrial Institution, and other departments of the Mission.

Mr Leupolt's linguistic and literary labours were also of much value. He twice had a considerable share in revising the New Testament in both Urdu (Hindustani) and Hindi, and revised a large part of the Old Testament in both languages. He also wrote, jointly with the late Rev. W. Smith, a book for popular circulation, entitled *The Enquiry of True Religion.* Preaching, teaching, writing; proclamation of the Gospel, scriptural education, Christian vernacular literature—these are the three weapons of the Indian missionary's warfare, and they are "mighty through God to the pulling down of strongholds."

He died, as he had lived, in the service of the Society. He was Rector of Brampton, Norfolk, and was frequently preaching and speaking in the cause he loved, all over that county especially. He preached a C.M.S. sermon only the Sunday week before his death. Nor was he less earnest in seeking the souls of his parishioners. "He would take us all with him to heaven if he could," was their own testimony while he was yet with them. "The Saviour is ever near me," he said on his dying bed; and that was the secret of his whole life. And now he is near his Saviour.

* For three years prior to her marriage with Mr. Leupolt in 1838, Mrs. Leupolt was a missionary in India of the Society for Promoting Female Education in the East, and was the first of the noble array of missionaries' wives which that Society has given to missionaries of the C.M.S.

## AN APPEAL AND AN OFFER.

*To the Editor.*

SIR,—Let us look on the "fields which are now white unto harvest," and ask ourselves the question, "Why are the labourers in the vineyard of the Lord so few?" "Am *I* doing all in my power for the Master's work?" None can dispute that the gates of Heathendom are thrown wide open for the messenger of the Gospel. *Why do we not step boldly in?* In the letters of our missionaries we read of the same cry from the heathen—"Give us the words of life." From the snows of America, from the burning plains of Africa, from the polished Hindu and from the unlettered savage, comes the same piteous wail, "Help! help! I perish." Why is there such a feeble response? "Lack of funds," we are told at Salisbury Square. We read of *scores* going forth to join the China Inland Mission, going forth without any guaranteed stipend, going forth trusting to the Lord to give them their daily bread. Shall *we* stand by and let it be said that men belonging to an undenominational body can do what we Church of England men cannot do? that whilst they are putting self out of the question and are willing to go in faith, we will not forego something?

No! let us be ready to "follow where He leadeth" and *throw* ourselves into the work and do more to reclaim the wanderers whom Christ died to save.

I have the honour to be an African Missionary; we (my wife and I) will gladly receive one-sixth less of our yearly salary to help send out more men. Put the matter, sir, to my missionary brethren, and I am sure that many will cheerfully manage with a smaller stipend to help on the work. The C.M.S. asked for half-as-much-again last year: let England see that those sent forth *so* realise the urgent need of more men that they are willing, and gladly willing, to thus plead for additional workers in the field.

AN AFRICAN MISSIONARY.

*Dec.*, 1884.

# "DAYS WITHOUT NUMBER."

By Evelyn R. Garratt,
*Author of "Over the Water," "Free to Serve," "Lottie's Silver Burden," &c.*

## Chapter II.—The First Collector.

RYTON was a small but rising manufacturing town. Every year the population was increasing largely, and new houses sprang up, and were inhabited in an incredibly short space of time. Save for its manufactories, and its works of all sorts, there was nothing specially interesting about the town, as it boasted of no antiquities of any kind, and the four churches it possessed, of which St. Andrew's was the mother church, were all moderately new, and more than moderately ugly. Very little was thought of or cared for in Tryton save its business.

It was the desire for good hard work, and his love for souls, that had determined John Forster to accept the living of St. Andrew's in the early part of the year in which this story begins.

It needed a strong man for the post, and Mr. Forster was strong, both in body and mind, and rejoiced in the thought of working for his Master in this thickly-populated town.

He had not been many weeks at St. Andrew's before he found that his congregation took no interest whatever in anything unconnected with Tryton. No good work was prayed for or subscribed to unless it had originated there; in fact, everything was uninteresting to them and felt to be of little importance if it was not connected in some way or other with Tryton. Coming fresh from a curacy in the East of England, where the people had been zealous in their endeavours to encourage any and every good work that was laid before them, Mr. Forster felt the difference keenly, and was not a little concerned about it.

"I do not mean to rest," he said to his wife one day, "till I have got my people to think of others' needs. Pray God that He may rouse them from this selfish lethargy, and that their hearts may be enlarged."

On the evening after the Confirmation Mrs. Forster sat working by the window of the rectory dining-room, which, notwithstanding the house being in the very centre of the town, looked out on a cool, shady lawn, bounded by a high wall covered with ivy.

Tea was on the table, and more than once Mrs. Forster glanced up at the clock on the mantelpiece, and then apprehensively at the muffin dish.

"It will get quite cold, I fear," she thought, rising at last from her seat; "I really must go and tell John. I should not wonder if he is so deep in his work that he never noticed the bell at all. As it is Saturday it can't be his sermon that is keeping him, as he always finishes that early in the week. Yes," as for a moment she hesitated at the study-door, "I'll risk disturbing him, for I'm sure he must be needing his tea."

On entering her husband's study, she found him so engrossed with his writing that he evidently had not heard her footstep.

"You naughty John!" she exclaimed playfully, "do you know that tea has been up an age, and is all getting cold?"

"And so you've come to rout me out. Well, I'm not sorry to hear tea is ready," as he laid aside his pen and followed his wife downstairs, "for I've been very busy, and now that I think of it I am hungry."

"Now, if the tea and muffins are cold I shall positively scold you," said his wife, shaking her head at him as she took her place at the table.

Mr. Forster laughed.

"I should like to know how I'm supposed to divine when the water is boiling," he said.

"John! you are growing worse and worse. I do believe you never heard the bell ring. What were you so busy about?"

"About my sermon. I was dissatisfied with the one I wrote early in the week, so began another, and have only just finished it."

"I wonder what your text is to be?"

"It is to be a missionary sermon chiefly."

Mrs. Forster's face fell a little.

"Well! Do you object, Sybil?" asked her husband, amused at her silence.

"I was hoping you would preach on some subject which would have been helpful to the newly-confirmed. I'm sure they must need some word of encouragement, and I have been imagining all the week the kind of sermon you would preach."

"What a pity," said her husband, "that you did not write y imaginations down on paper, as they might have done better than own."

"Now you are laughing at me, John, but I need not be disappoin for I'm sure you will not forget those who were confirmed on Friday

"Yes, you may be sure of that; in fact, they were prominently be my mind when I was writing my sermon."

"I don't quite see," said Mrs. Forster, still a little doubtfully, " you mean to work your sermon round, though."

"You will find out to-morrow. But the fact is, that I believe it great help to those who have lately become Christians to be set to w at once. Some, I trust, will become Sunday-school teachers and Dis Visitors, others with good voices will join the choir, but many, perh will be unable to do much outside work, if any. But I have a pla my head which will supply, I hope, work that is worth doing for all."

He then went on to explain how anxious he was that his congregat young and old, should take an interest in missionary work, and tha hoped before long that there would be a missionary box in every ho which might be used as a receptacle for thanksgivings. And why sh not those who were unable from various reasons to undertake Sun school teaching and district visiting, take up the Church Missio Society as their special work?

What was needed in the first place was a secretary who would th herself heart and soul into the work, and he quite hoped such an would be able to be found.

"I like the plan," said Mrs. Forster, when he had explained it, "b fear the people will not take it up enthusiastically."

"Nevertheless, I mean to try, and once started, it shall not drop. possible that missionary work may never have been brought before the

It was a disappointment to Mr. Forster when the churchwar counted over the collection next day, which was to be devoted to Church Missionary Society, to find it only amounted to £3 5s. 6d., as he looked at it lying on the vestry table, and thought of the man his congregation who could easily have spared £5 and more wit missing it, he sighed. When he left the vestry on his way home he his arm touched, and on turning round came face to face with an woman and a little girl whom he knew well.

It was Patty Malony, who lived in one of the tumble-down cott just outside the rectory garden wall.

"Please your honour," she said, dropping a curtsey, "me and Eily like to have one of them boxes you was speaking about, if it isn't too to ask. We've got many a blessing to thank the Almighty for, though, sure enough, we hav'n't much to spare, we think we'd li box."

Little Eily's bright blue Irish eyes had been fixed earnestly upon Forster while her grandmother had made this request.

"You shall have the very first, Mrs. Malony, that comes down f London," said Mr. Forster, very pleased, adding, as he glanced dow Eily's sweet little upturned face, "You have this blessing, at least, t thankful for."

"Sure and you're right, your honour," said old Patty, following glance, "and when I think of them poor critturs you were talkin' a as bowed down to wood and stone, and of their poor little widdies, it fared to make my heart burst when I thought of my little Eily. How them people can be so heartless as they are passes my understand But it must be, as you say, your honour, because they don't know love God."

"Eily," said Patty, when Mr. Forster had left, "you was asleep, dar when that part of the sermon was being spoke, but it was just awful. them foreign parts, in the Indies, the little black girls are married w they are quite young, and then if the husband dies, the poor little wi instead of being loved and comforted, is treated just for all as if she w terrible sinner, for they think the gods are angry with her; and beautiful jewels, which are as good as toys to her, are taken away, an her fine clothes she has to give up, and to wear only coarse ones, an fast, and no one may do a kind thing for her. Nobody cares for he loves her, nor nothing, and that's, my darlint, because they don't k nothing about God. It's just awful to think of."

"But why do their mothers let 'em be treated so bad?" asked Eily

"Sure and I don't know; I suppose they can't prevent it. It all comes from their worshipping the false gods. They think the gods are angry with the poor little widdies, and are afraid to be kind to them. They're cowards, mighty big cowards, and won't do nothing for them lest they should be angry with them too. But we wouldn't let a body lie down and die right afore our very eyes without doing something to help them, would we, Eily?"

"No, Granny," said the child, gravely, "and if ever I became a widdy you wouldn't forsake me, would you, Granny?"

"Bless you no, that's sure. I'd sooner be in my grave than do that, and I expect, Eily, that even if you was one of them little black girls and became a widdy, that they wouldn't have the heart to be so cruel to you."

"And what are the missionary boxes for, Granny? To help to buy them jewels again?"

"No, no, it wouldn't do them much good to give them jewels again, but it's to take the Bible out to the black men and women, so that they may learn that Almighty God is a God of love, and that it displeases Him to see any one ill-treated and despised. The missionaries tell them, too, of the happy land you sing of in Sunday-school.'

"Don't they know of that happy land?"

"No, that they don't. I'm sure I don't know what they think will happen to them when they die, poor things; the minister didn't say. But they don't know nothing of heaven, poor dears. And we, Eily, you and I, we must save all our spare ha'pence, though we hav'n't got many."

"Granny," said the child, hesitatingly, "I have the silver threepence that old gentleman round the corner gave me, but—but I don't think I'll put that in the missionary box."

"Very well, darlint, it don't matter. It's just the first threepenny-bit you've ever had in all your life, isn't it?"

"Yes, Granny, and it's so bright and pretty, and has a hole in it. The old gentleman told me it was a lucky bit of money, because of that hole. I've kept it a whole week without spending it. But I thought to-morrow I'd go to Mrs. Pretty's toy-shop, and buy that doll in the window with the blue eyes. Granny," she added, in a still hesitating voice; "I needn't put it into the box, need I?"

"No, no, Eily, buy your doll with it, pretty one."

But Eily, as she lay down to sleep that night with the threepenny-bit under the pillow, couldn't help thinking all the while of the poor little black "widdies," and pictured them crying out for help.

## THE MARQUIS OF LORNE ON MISSIONS.

*From "Canadian Pictures," by the Marquis of Lorne (Religious Tract Society).*

THERE are many communities of Protestant Indians [in British North America], and active missionary work is being carried on among the remaining heathen tribes. . . . . The French colonisation gave to the Roman Catholic Church the priority of occupation; but, although Roman Catholics were first in the field, hard upon them have followed the clergy and ministers of the Protestant denominations. . . . . It is a duty on the part of Christian people in Great Britain to assist in giving their countrymen in Canada that needed aid without which rural work cannot be carried on by the Church in the Dominion.

The labours of many of the bishops and missionaries is indeed very great. They are obliged to be perpetually on the move in order to attend to pastoral duties in outlying places. Long and weary journeys have to be undertaken, and it is not possible to visit all the numerous stations during the best time of year for travelling. Often winter storms must be faced, and, wrapped in what warm clothing he may have, the minister of the Gospel must keep his appointment, in spite of all difficulties of weather and distance.

In Canada, as in Africa and the South Seas, the Gospel of Christ has won victories over ignorance and sin. The preaching of redemption through the death of Christ on the Cross has touched and cleansed savage hearts, and the Indian manifests, no less than the white man, the power of the Spirit of God.

ARCHDEACON CROWTHER, in a letter dated Brass, Nov. 5th, 1884, writes:—"There was a great funeral up at Nembe the week before last. Lue, the late King Ockiya's brother, died after a long illness. His death has shaken the faith of many in the power of Juju, for all the priests consulted were unanimous in returning this answer from the idols, 'He will not die.' God has His ways in touching the hearts of men; may this incident be one to convince them of the foolishness of idol-worship."

# AFRICA AND ITS MISSIONS.

### II.—RACES AND LANGUAGES.

THE population of Africa is roughly estimated as 200 millions, or nearly one-seventh of the whole population of the earth. The ethnological divisions are not easy to fix, but the best authorities are fairly agreed in arranging them by language, and the linguistic grouping has made considerable progress of late years. A Language Map of Africa has lately been compiled by Mr. R. N. Cust and Mr. E. G. Ravenstein, and published in the former's recent work on African Languages. Following its arrangement, we obtain the following groups, which in strictness are linguistic only, but which may afford some rough indication of the ethnological groups:—

1. *Hamitic.*—Of the Hamitic family of languages there are three groups, viz.: (*a*) *Egyptian*, comprising the ancient language of Egypt in its successive forms; the latest, Coptic, having still an ecclesiastical use in the Coptic Church. (*b*) *Lybian or Berber*, and (*c*) *Ethiopic*.

2. *Semitic.*—In this linguistic family there are two groups. The chief representative of the first is *Arabic*, rightly called one of the great conquering languages of the world, and representing very emphatically the influence of Mohammedanism. The Arab race itself, which is widely spread in North Africa and the Eastern or Egyptian Soudan, is Semite; but the Arabic language has spread much more widely, and it is probable that many of the nations and tribes speaking it are not Semite but Hamite. The second Semitic group includes the languages of *Abyssinia*, the principal of which are Amharic and Tigré.

3. *Nuba-Fulah.*—In this group are provisionally included some languages in the Egyptian Soudan, those of the Masai tribes between the East Coast and the Victoria Nyanza, that of the Nyam-Nyam of Schweinfurth's "Heart of Africa," and that of the great Fulah nation of West Africa.

4. *Negro.*—The familiar Negro race, though not covering almost the whole continent, as was formerly supposed, occupies the greater part of Western and Northern Central Africa, from the Atlantic to the Nile. The Negro linguistic family comprises no less than 195 distinct languages and forty-nine dialects, including all the languages of what is usually known as West Africa, only excepting Fulah, and also the great majority of those in the Soudan.

5. *Bántu.*—Both ethnologically and linguistically this term comprises almost all the nations and tribes south of the Equator. The Bántu races resemble the Negroes proper in general appearance, having blue-black skins and woolly hair; but in other physical features, in habits, and in language, they are quite distinct. As far as at present known, they have 168 languages and fifty-five dialects. The word "Bántu" simply means *men* in several of these languages.

6. *Hottentot-Bushman.*—Ethnologically, this group is the lowest in the scale of civilisation in Africa. Their languages are distinct from any others.

### III.—RELIGIONS OF AFRICA.

Assuming the total population of Africa to be 200 millions, it is probable that one-fourth are Mohammedans, and almost three-fourths Pagans. There are about three and a half millions of Christians, of whom nearly one-half are Copts and Abyssinians, and the remainder Roman Catholics and Protestants in about equal proportions. The Romanists include the French in Algeria, and the Portuguese in Angola and Mozambique. The Protestants include the English and Dutch of the South African Colonies. There are a quarter of a million Hindus, &c., chiefly on the East Coast; and nearly a million Jews, chiefly on the shores of the Mediterranean.

(*Continued on page* 20.)

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(See next page.)

The term "Pagan" comprises all Heathen who do not belong to one of the great book-religions, such as Hinduism, Buddhism, and Confucianism. Of the "Pagans" on the entire globe, six-sevenths are in Africa, which is therefore emphatically the Pagan Continent. Speaking roughly, the religious beliefs of both the great African races, the Negro and the Bántu, must be so classified. The Hamitic and Semitic peoples are, in the main, Mohammedan; and also some of those grouped under the name Nuba-Fulah.

African *Paganism* is very different from the Polytheism of Ancient Greece and Rome, or of India. So far as a belief in a Divine being exists at all—and among the Negro nations of West Africa, at least, it does exist—it is a belief in one Supreme God. But this God is not supposed to busy Himself with the affairs of men; and accordingly He is not habitually worshipped. The so-called gods that are worshipped, if worship it can be termed, are rather spirits or demons. Africans undoubtedly believe in a vast spiritual agency. They regard themselves as living in the midst of an invisible world of spiritual beings, by whom they are in danger of being constantly influenced for evil rather than good. With this is combined an universal faith in witchcraft, in various forms. This faith is made by the priests and medicine-men an instrument of terrible oppression; and it is thus the source of wide-spread misery. All sickness is regarded as possession by some evil spirit, and the business of the medicine-man is not so much to cure the disease, as to exorcise the spirit, or else to discover the guilty person who, being secretly addicted to witchcraft, has bewitched the sufferer. The suspected party is subjected to trial by ordeal of fire and water, and to avoid this, will sometimes confess to crimes they have never committed.

Faith in a spirit-world also involves belief in a life after death. Hence the human sacrifices at the burial of kings and chiefs, so common in Ashanti and Dahomey, on the Niger, and in some Central African countries. The deceased must be honourably attended to the world of spirits; wives and slaves, therefore, must accompany him; and the sacrifice sometimes takes the horrible form of interment alive. On the other hand, many tribes have no conception of a future existence. "When a man was born, he was born," said one chief, "and when he died he was dead, and there was an end of the palaver."

Idolatry, in the sense of the making and worshipping of images, is not so widely diffused as might be supposed. There is nothing in Africa like the elaborate image-worship of India. Hideous idols are common among the West African Negroes; but in Central Africa, so far as is known, none are to be found. In some parts, however, there are certain forms of relic-worship, the skull or the bones of a parent or ancestor being preserved and held sacred. But what is called *Fetish-worship* is almost universal. A *fetish* is a charm; and almost any object, a tree, a stick, a stone, a shell, a plant, the limb of an animal, a vessel filled with some strange compound—in fact, anything whatever—may have power imparted to it by certain medicine-men, power to preserve the owner or bearer from danger, or power to injure his enemies. Particular fetishes fulfil particular purposes. "One guards against sickness, another against drought, a third against the disasters of war. One is used to draw down rain, another secures good crops, and a third fills the sea and rivers with fishes, and brings them to the fisherman's net."

*Mohammedanism*, which in the seventh century was carried by fire and sword over North Africa, has in the last two centuries advanced its borders considerably, and now prevails widely in both the Western and Eastern Soudan, in West Africa proper, and along the East Coast. Mohammedanism has been called one of the missionary religions of the world; but it appeals neither to mind nor to heart, and its progress in Africa is due almost entirely to force or fraud. There can be no doubt that in some respects it is an improvement on the utter degradation of Paganism, and that its introduction has generally been accompanied by a certain advance in outward civilisation—for instance, in the matter of clothing. On the other hand its good influence has been greatly exaggerated, and its evils minimised. Winwood Reade, in one of his books on Africa, wrote, "Mohammed, a servant of God, redeemed the Eastern World. His followers are redeeming Africa." In point of fact, their principal work is to enslave it. The whole of the vast inland slave-trade, which Baker and Gordon strove so hard to suppress, is in their hands. The Moslem *mallams* of West Africa, who go about writing infallible charms on scraps of parchment, and giving them to those who are willing to embrace Islam, and who are described by an English writer of repute as "simple and single-minded missionaries, the ideal of what a Christian missionary should be," are stigmatised by Schweinfurth, who has seen hundreds of them, as "incarnations of human depravity." M. Mage, the French traveller in Senegambia, says, "Islam is at the bottom of the weight of ills under which Africa is suffering." Schweinfurth says, "The banner of Islam is a banner of blood." Livingstone said, "Heathen Africans are much superior to the Mohammedans, who are the most worthless one can have." Probably the two greatest social evils of Africa are polygamy and slavery. Mohammedanism sanctions the former and fosters the latter. It is undeniable that so-called Christian nations have done almost as much harm in Africa as the professors of Islam; but when the influence of the two religions is compared, it must be remembered that the wickedness of those who must statistically be counted as Christians has been in the teeth of the religion they have disgraced; whereas in so far as an enlightened Mohammedan (such as the present Sultan of Zanzibar) governs well, and puts down slavery, it is through his imitating Christian states, and ignoring the Koran.

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NOTE ON THE PICTURES.—The pictures on our centre pages are in illustration of the articles on Africa now appearing in the GLEANER, and will give an idea of some of the types met with in the great Continent. Beginning from the left hand at top, they are:—

1. A Berber Donkey-boy.
2. A Chief of the Latooka, a tribe on the Upper Nile.
3. A Chief in North Central Africa (the square packet worn round the neck contains Mohammedan charms and portions of the Koran much prized by Moslem Negroes).
4. A Negress of the Zambesi.
5. One of the Nyam-Nyam tribe, Central Africa.
6. A M-Ganda (this is a portrait of Namkaddi, one of the Wa-Ganda Chiefs who visited England in 1880).

In the second row are:—

1. A Dinka of the Upper Nile.
2. Abyssinians.
3. Wa-Kerewe (engraved from Sketches by the late Mr. T. O'Neill, who was killed on the Island of U-Kerewe, south end of Victoria Nyanza in 1876).
4. Natives of Yoruba.
5. One of the Wa-Gogo, Eastern Central Africa.

In the third and last row:—

1. A Wife of the Latooka Chief at top.
2. Bushman, South Africa.
3. Mohammedan Foulahs, West Africa.
4. Kaffir Warrior, South Africa.
5. Group of Griots, West Africa.
6. Wa-Sagara Warriors, Eastern Central Africa.
7. One of the Wa-Nyamwezi, south of the Victoria Nyanza.

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## IN MEMORIAM: JOHN HENSMAN,

### Late Pastor of Kopay, Jaffna, Ceylon.

THE Rev. J. Hensman, late pastor of the C.M.S. Kopay Church, was a native of Jaffna, and was born in the year 1816. He received his early education for some five years in the Nellore Boys' Boarding School in the time of the Rev. W. Adley. There the truths of the Bible seem to have made a favourable impression upon his mind, and though he did not openly avow himself a believer in that blessed Book, he used even then to vindicate its claims. He afterwards went to the Cotta Institution, Colombo. Soon after he was baptized there, by the Rev. S. Lambrick. But in some notes on his own life, which he wrote at my request, he stated that he owed his conversion to a sermon he heard by the Rev. J. Bailey. At this time it was that he was taught to say with Thomas, "My Lord and my God." Failing health compelled him after a time to return to Jaffna, here he became a teacher in the Nellore Seminary for five years. Whilst there he let his light shine, and was the means of leading several students to Jesus. His anxiety for the conversion of his mother, brother, and two sisters and their families was very great. Through his prayerful and patient labours, all of them but a brother-in-law heartily received the Gospel, to which they were once bitter enemies. In the year

1840 he was married, his wife having been brought up in the American Mission Boarding School at Uduville. Two years afterwards he was appointed a Catechist of the Church Mission, and laboured for six years under the Rev. J. J. Johnston, and afterwards under the Rev. R. Pargiter. At Chundicully his labours were blessed in bringing some to the Saviour. In the year 1848 he was transferred to Kopay, in which place he continued till his death. When he first came there were only seven Christians in the place. Under the blessing of God, through his efforts there is now a church at Kopay, containing some 270 souls. In 1863, after being recommended to the Parent Committee for ordination, he was ordained by Bishop Claughton. For the last thirty years he continued at his post, faithfully doing all he could, both by precept and example, to win others to Christ. He was a good father, and looked well after the spiritual welfare of his own family. For the last two years his health failed, and he frequently regretted that he was not able to go about as before. Only a few days before his death he confessed to a brother pastor that his work was done. He was quite ready to go when the summons came from his Master to come up higher.

During his fatal illness he said to a brother pastor that "Christ was constantly with him." At the same time, though his humility led him to say, "I was called to a great work, yet how little have I done," he cheerfully looked forward "to the crown of life" awaiting him. This, however, did not prevent him feeling and impressing upon others the solemn account all Christ's ministers have to render, for he said to a fellow-labourer, "We have an account to render: be faithful in the work, be earnest, be diligent." And thus J. Hensman fell asleep in Jesus, honoured and lamented by a large circle of friends. He was a faithful servant of his Lord. He loved his Saviour, and tried to speak of the love of Christ to others. He was rejoiced at the establishment of the Native Missionary Association for the Wanney, and at the last meeting he attended spoke earnestly of the necessity of the work. He is now at rest. He has fought the good fight. He has now laid aside his armour, and is "for ever with the Lord." May his long and consistent life stir up many to imitate his example, and cause them to dedicate themselves wholly to the Lord's service!

NELLORE, *October 25th*, 1884. E. M. GRIFFITH.

## A CONVERT'S ACCOUNT OF HIMSELF.

[The following letter has been received by our missionary at Karâchi, Sindh, the Rev. J. Bambridge.]

REVEREND AND HONOURED SIR,—As you have asked me to give you a short account of my conversion to Christianity, I do so in the following lines:—

I was the only son of my parents, who were very anxious that I should receive a good education. My father was employed in an office, and his great desire was that I should not remain ignorant. He was a thorough believer in idolatry, and had great respect for the Hindu religious books, which he considered were holy, and whosoever should read them, or hear them read, would certainly be forgiven all his sins. He himself could not read, but was so fond of his religious books that, as soon as I could read Marathi, he bought a number of his holy books, and made me read them to him at home. He also collected, at various times in his life, more than twenty idols of gold and silver, which he bathed every morning, and also burnt incense before them. He told me to do this also, which I always did until a short time after joining the Karâchi Mission High School, which was then under the superintendence of the Rev. J. Sheldon. In this school I was taught the "First Catechism" and "Bible Stories," and the result was that I began to lose faith in my idols. As I learnt more about religion in the school, I soon began to think that worshipping idols was wrong, as they were dumb things, and could not in any way either hurt me or do me good. This change came over me, but as I was afraid of my parents, I did not let them know my thoughts.

I studied in the Mission-school for more than six years, and during this time I learnt a great deal about the Christian religion. During the six years I was in the school I received instruction from several successive missionaries, the last of whom was the Rev. J. J. Bambridge. I was at that time very fond of reading the New Testament, and committing to memory many of its stories and verses. However, at this time I had no real faith in Jesus Christ, nor did I feel myself a sinner who had need of a Saviour. I also used to buy religious books and tracts from the Mission colporteur, which I always read and kept by me. I thus made myself acquainted with both Christianity and Hinduism, and my disbelief in the latter was more thoroughly confirmed. As before, I did not now read the Marathi Hindu books to my father, nor would I bow down before the idols, at which my father was very angry with me.

In the latter days of my school-life I lost my mother, and I also was attacked with severe fever; I was thus obliged to leave the school and stay at home. My father also at this time became very ill, and could not attend his office. As neither of us got better we decided to leave Karâchi, and go to our own native village in the Deccan. Here I found a solitary place where I could again read and think carefully about the religious books and tracts. At last my heart was so struck and awakened that I could not keep myself away from the Saviour any longer. I told my father what was in my heart, who was very sorry to see me so defiled, and he did his utmost to turn me from my resolution to become a Christian. Whenever we discussed about Christianity and Hinduism I was always successful, and my father had nothing to say in his defence. Often he used to rebuke himself and say, "Oh, what a fool I was to let my only son go to the Mission-school, by which he has lost faith in his religion, and is now going to be converted to the Christian religion!" All his words had no effect upon me.

At last I went away to see if I could find a missionary, and to my great joy I found one at V——, to whom I opened my heart. The missionary was very glad to see I had some Christian knowledge, and soon found out that I had come to him to openly confess the Saviour. At last I was baptized, and also admitted into the Church. Since that time I have passed my life with peace and comfort in the Saviour. By the help of God I have decided to devote my life wholly to God's work, and it is now my chief desire to teach the Gospel to my relatives and friends. God has already blessed me, and several of them have been brought to the Saviour. There is now a great change in my life; I can truly "rejoice in the Lord," and thank Him for bringing me into the true path. I love to read the Bible and to keep praying. I was also helped to bear the death of my father—the Lord comforted me. I owe all this happiness and change to the good and kind missionaries, in whose school the seed of the truth was first sown in my heart. The missionaries instructed me very carefully, and I well recollect their old Bible-lessons, and now find them very useful. I hope soon to be employed in the Mission-field as a Catechist. I have been studying in a college for some time, and enjoy the work very much.

May the Lord help the missionaries and their teachers who thus sow the Word of Life in the hearts of their pupils, and may they bring thousands of souls to be saved is the prayer of your most obedient pupil,

P——, *February 15th*, 1884. K—— M——.

## LETTER TO THE EDITOR.

### School Lessons on Missionary Work.

THE idea of introducing lessons on missionary work into the teaching in connection with our elementary day-schools seems at first sight quite a novel one, but it is evident from the interest taken in the subject, and the eagerness with which scholars listen to it, that the lessons are thoroughly appreciated and enjoyed. It forms, as it were, the "extra subject" in our religious teaching, and gives an enjoyable lesson to teacher and taught.

The question at once arises, "How is such a subject to be taught?" The following is the course adopted—

We select a missionary field connected with our own beloved Church, and follow out the lines she has always taught, and in order to do this we begin with our Saviour's own injunctions, showing that the Church of Christ must be a missionary one. Then we prove from the Acts of the Apostles that the work commanded to be done was actually carried out, and carried out upon a definite system, viz., that the preaching should be at Jerusalem, Judæa, Samaria, and lastly, "in the uttermost parts of the earth." The foundation of our future work being thoroughly laid, we go on to show that God has committed to us the keeping of His Word, and that that Word must be scattered far and wide to the best of our abilities, hence it becomes incumbent upon us that missionaries should be sent to other lands.

At this stage the Societies form the prominent feature, showing as far as possible the way in which they originated their present work, and how they are supported, and that it is each Christian's duty to do something to help forward this most valuable work. Next, the calling of men who are willing to sacrifice home and all its pleasures and connections, in order that they may go forward and labour in the vineyard of their Master, though this cannot be done until many weary hours and days have been spent in preparation for the work.

At this point we take up some special field of work. This year it is India, next year probably Canada, &c. First, the *country* and its *inhabitants* are thoroughly studied; second, the *languages*, of which there are often many in the same country, naturally caused by the divisions of the races into their families and sub-families; third, the *manners* and *customs* of that particular people, combining with these latter a short description of their different religious *modes* of worship, and all *books* that can be brought to bear by them to corroborate their faith. These latter form an exceedingly interesting subject, and it also gives an opportunity for refuting the idea that heathen people are looked upon as a stupid race of men.

Now we follow the missionary to his work in his foreign field of labour, showing in minute detail every phase of his life, and tracing the growth of his work from very small, and oftentimes what would seem unimportant beginnings to grand results achieved under God's blessing, notwithstanding the many and great dangers to which he is exposed. This leads us to consider the development of Mission fields into stations and outlying posts, and also the building up of an independent and self-supporting Native Ministry, who in turn become missionaries to their fellow-countrymen.

The final stage is now reached, and the most prominent labourers are brought forward, and their work described, with maps showing the whole district and towns, and in some cases even of the town itself. The Church Missionary Atlas gives us these details in an admirable way.

A NATIONAL SCHOOLMASTER.

# THE HYDAH MISSION, QUEEN CHARLOTTE'S ISLANDS.

THE Society has received a long and extremely interesting Annual Letter from the Rev. C. Harrison, of Massett, the principal port of Queen Charlotte's Islands in the North Pacific. We are sorry that our space forbids us giving the whole of it. We have, however, extracted some interesting parts, which will we are sure be read with pleasure.

MASSETT, *September 3rd*, 1884.

It is with great thankfulness to our Heavenly Father that I am enabled to send you my second Annual Letter of our work at Massett and the outlying villages.

On September 2nd, 1883, I had the privilege of baptizing George Cowhoe, wife, and five children, and I believe he was truly prepared and ready for the important and solemn occasion.

All the Indians assembled here at the end of November, and began their usual Christmas festivities. The Hydah soldiers were very busy drilling, and making themselves look soldier-like for their performances during the two weeks of Christmas and New Year, at which season the festivities are at their height.

They asked me to teach them all I knew about soldiers' drills, &c., and I accordingly did so, and they were greatly pleased.

The recreation and enjoyment which young and old derive from the above orders are very beneficial, and have a tendency to abolish their old heathen customs entirely from their minds. During December and January the people are full of fun and happiness, which they derive in a great measure by imitating what they have seen of English soldiers, sailors, and firemen at Victoria and elsewhere. Of course, if white people were to witness their performances, they perhaps would be tempted to ridicule the poor Indians; but we deem it advisable to encourage them, as they seem innocent pastimes, and great sources of amusement for every one in the village.

A very bad custom among the Indians is this: Suppose I had quarrelled with one of my friends, to avoid fighting I would announce my intention to distribute or tear to shreds twenty blankets on a certain night, in the presence of all my countrymen; and if my adversary refused to do the same the people would esteem me a higher chief than my adversary, and would consequently taunt and provoke my enemy; so much so, that in time he would give forty blankets away;* and then the taunt would come to me, and if I did not *potlach* fifty blankets my adversary would be counted as a powerful and mighty chief, and would, at feasts and elsewhere in public, always have his seat placed higher than mine. A little before Christmas a distribution of blankets on the same principle took place by one of two contending parties; but Mr. Mackenzie, J.P., and I persuaded the other party to desist, and see what the Indian authorities would do in such a case. Thus the distribution of blankets in return was avoided, and the wretched man who gave away his blankets would, at the present moment, like to regain them, because he sees that the man who has plenty of blankets, and very many goods, &c., is one whom we term a chief; but he who gives away all his goods, and is in a state of poverty, we call a poor man. The action of the above man who distributed his blankets simply to have revenge on his adversary, and to make him distribute more, is a return to the old Indian custom of settling disputes; and such a case has never occurred since Mr. Collison came amongst them, until the case mentioned above.

On December 12th the people buried two chiefs, according to their old heathen ideas.

A HYDAH CHIEFTESS, LIVING AT MASSETT.

* A picture illustrating this custom appeared in the GLEANER for October, 1881 (the Special North Pacific Number), page 118.

These were indeed grievous sights to witness, and sufficient to stir u the sympathy of all Christians for the Massett portion of the Hyda nation; and I earnestly pray to God our Father that such scenes ma never again be witnessed by old and young at Massett. The fault res with some of the old people here who take no interest in things relatin to their welfare, and, when one of the old chiefs dies, they like to have the own custom of burying him carried out. This custom has a pernicio effect upon the minds of the rising generation, and therefore ought to b stopped. When the second chief was buried, one of his relations, the wi of the old devil-doctor, gave away all her goods, so as to make herse appear a greater chieftess in the eyes of the people, and also to verify th opinion that the deceased man was a mighty and most powerful chie I saw plainly that it was no good to interfere with what they had intende to do, so I let them finish what they had begun, although you must kno they tried every conceivable plan to keep the funerals secret; yet, whe they saw me at the cemetery, and amongst them, they must have realise that all attempts were futile. I stood by Paul Stilthta, and a few othe who have declared themselves to be followers of Christ, and who refus to receive the gifts when offered to them; also, when the doctor's wi made the distribution of her property, we had singing, prayers, and readin of God's Word in our house, a all who took an interest in the soul's welfare discountenanced th *potlach* and came to our house, a so we passed a very pleasant evenin

When all the performances rel tive to the deceased chiefs we ended, I began to tell them m opinion of all they had done, a sent down word that I wanted eve Indian at Massett to meet me Chief Stilthta's house, as I h something very important to say them. Every chief came, and lik wise all their people, and the c Indian house was well filled. Wh all were assembled, I told the how grieved I was, three days ag to witness their foolish actions, a that instead of trying to serve G they were trying to become bett servants under the devil, the chi of all wicked men; also, that if t English people had seen them, th would at once conclude that t Massett Hydahs had gone craz and consequently would refuse help people to do right and walk the good way, who would not he themselves. All the chiefs replie and said they were very sorry th had been so foolish, but declar they would never do so agai They were proud, they said, that was not afraid to say what thought, and that my words we very strong and like fire against those who had been so wicked.

For several weeks after my mee ing with them, they did nothing but discuss my strong language, "gushoua kladska." All the old people here call us their papa a mamma; so you see we have our hands full of children, some of who are three times older than ourselves. May God give us grace to le them and teach them concerning Christ and His Word, that they ma gain the city of eternal bliss when they depart from this sinful world!

This brings me to my first Christmas and New Year's Day amongst th Hydahs, which I will now describe. Mrs. Harrison, during her singing class time, taught the young people the following well-known Christm hymns: "Hark! the herald angels sing," "O come, all ye faithful, "Christians, awake!" "While shepherds watched their flocks by night, and the anthem, "How beautiful upon the mountains!" On Christm Eve, at 12, thirty of the singers came and gave us the full benefit of o tuition. We pretended we had gone to bed, and so kept the front part our house in darkness. When, however, they had finished, we opene the door and invited them in, and gave them coffee, turnovers, and cak which greatly surprised them. When the feast was over, I asked the to sing the hymns again, which they were delighted to do.

On Christmas Day I held service in the church, which we had tastefull decorated on Monday preceding Christmas. Trees of evergreens we placed near the windows, and their branches were arranged so as to for arches above the windows. Then Mrs. Harrison cut out of calico th words, "Glory to God in the highest," and fixed the letters on turkey-re

cotton. We placed this long text above the communion-table, so that it could be plainly seen by all who entered the church. Christmas-cards we also had, and large texts of Scripture arranged between the windows (surrounded by evergreens), which were suitable for the occasion. The soldiers, sailors, and firemen attended, dressed in their best uniforms, and also looking very clean. When the men had taken their seats, the women, dressed as neatly as possible, came and took theirs also. I preached from the text, "Glory to God in the highest."

On New Year's Eve I held a midnight service, which was well attended, and truly it was a very solemn time. I preached from the text, "Lord, teach us to number our days, that we may apply our hearts unto wisdom." We then sung, "A few more years shall roll," which we had taught them for the occasion. At five minutes before twelve I asked all to stand up and pray to God to forgive their sins, and also to ask Him for grace to lead a new life, and for power to grow in holiness. Every one, old and young, stood up, and to all outward appearance engaged in silent prayer. When the clock had struck twelve, I wished them all a "Happy New Year," and gave them a short prayer to repeat every day during the coming year: the words are, "O God, wash my soul white, and make me good; forgive all my sins, and help me daily to walk in Thy good way; through Jesus Christ our Lord. Amen." We then rung the bell, fired the cannon, and retired. New Year's afternoon [1884] we gave all the children a treat in the schoolroom. Ninety sat down to tea, tarts, and cakes, and enjoyed themselves.

You will be surprised to know that the Hydahs have turned me into an Eagle, and Mrs. Harrison into a Bear. You doubtless know that every Hydah designates himself under a certain crest, and that the chief's crest is generally an eagle or a bear. Thus publicly at one of their great feasts they agreed that I should be an Eagle, and therefore the chief of the Eagle race, and that Mrs. Harrison should be a Bear, and the chief of the Bear tribe. When an Eagle man gives a feast he does not invite members of his own crest, but those of the Bear, Frog, Raven, &c.; also the other crests act in a similar manner when they give a feast. But suppose I were an Eagle, my wife would be a Bear or Frog, &c., and when my people make a feast I am not permitted to go, but my wife, the Bear, attends, and after the feasting is over she brings a quantity of biscuits back for me; and I do the same for her when any of the Bear people make a feast. The biscuits given away after the feasts are distributed according to the rank of the people present; a great chief getting perhaps fifty and an ordinary man perhaps ten. Also at the graves of the two deceased chiefs, they being an Eagle and a Bear respectively, the blankets and prints were distributed to members of the opposite crests. Since my meeting with them, they have never allowed a feast to take place if I were not present. We generally sing the well-known graces before and after meals: "Be present at our table, Lord," "We thank Thee, Lord," &c. When the feasting is over I give them a short address.

I have held the following meetings during the year:—Sunday morning, church from half-past ten to twelve. Sunday afternoon, church from three to half-past four. Sunday evening, church from half-past six to eight. Every alternate Sunday evening, after the church service, we have a prayer-meeting, when we sing one hymn; then I read a Psalm, give a short address, and ask two persons to engage in prayer; then we sing another hymn, and I ask two more to pray; then comes another hymn, and two more engage in prayer, and I close with the Benediction.

Monday evenings during November, December, 1883, and January, 1884, were set apart for private interviews with those whom I selected for baptism out of the many who desired it. I told them what baptism really is, and what is required of all who are baptized. The result of my baptismal class is, that on March 30th and April 27th I baptized fifteen persons, young and old, including two chiefs.

Tuesday nights I have held an "Old Tilikums Church," *i.e.*, a service for only the very old people; and many of the oldest natives put in an appearance, with rings in their ears, rings in their noses, small pieces of silver stuck in their chins, bracelets on their wrists, and beads on their ankles. May God bring those hard-hearted and long-continued sinners to His footstool in deep penitence! Also, I have instructed Paul Stilthta, and Paul's wife, concerning confirmation, and hope they will be the first of the Hydah nation to receive that rite.

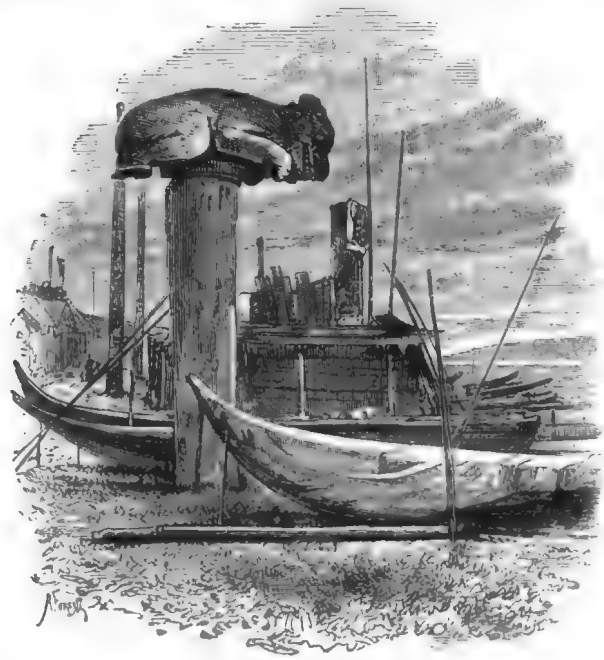
Wednesday nights, during the months of November, December, and January, I held what I called "testimony meetings." We sang a hymn, then I delivered a short address; afterwards I called upon one to pray. After prayers I called upon those who said they believed in God to stand up and tell their brethren what God had done for their souls, and the reason of their avowing themselves on the Lord's side. Very many stood up and declared they would try with God's help to live good lives, and also to attend church regularly. There are thirty-two who I think are in real earnest after their souls' eternal welfare, and accordingly I have formed them into a catechumens' class. I have given each member a ticket, stating him to be a member of St. John's catechumens' class. We gave the name of St. John to our church Christmas, 1883, and the people are very pleased.

From October to the end of May I have preached every Thursday night in the church, and have had large and attentive audiences. The one great drawback amongst the Hydahs is this: they say, "We are not very wicked, and our lives are better than So-and-so's"; and thus it is very difficult to make them fully understand the necessity of a change of heart, and a baptism of the Holy Spirit, before they can really call themselves the children of God.

On Friday evenings, from October to May, Mrs. Harrison has had her singing-class. Besides teaching the young people the Christmas hymns referred to, she has taught them—"When our heads are bowed with woe," for Good Friday; and "Jesus Christ is risen to-day," for Easter Sunday; also the *Te Deum* in Hydah, and many of Moody and Sankey's hymns. We should be very glad if some kind-hearted person would make us a present of 150 copies of the Penny Edition, in cloth wrapper, of the *Hymnal Companion*.

Saturday I have to myself, and prepare my Sunday addresses. We have had daily school in the mornings from 10 to 12, and in the afternoons from 2 to 4. Progress all round very satisfactory.

The Indians have been almost daily for medicine, and thus we have been kept very busy during the winter season. I must not forget to mention that Mrs. Harrison takes the school in the afternoons, and I in the mornings. Mrs. Harrison has a good class of mothers, whom she instructs in the Bible, &c., and all who possibly can attend her meetings.



A VIEW OF MASSETT.

The first week in February I left Mrs. Harrison in charge of the Mission, and went forty miles south to visit the Hydahs, who had gone to make their canoes. I visited six camps, and preached morning and evening at each place, and administered medicine to the sick. They were all pleased to see me, and all attended the hut in which I held my services. It was very cold at the time, and the only houses the Indians had were made of the bark of cedar—bark walls, bark roof, and sack doors, under which you had almost to crawl before you could get inside, where a very large fire was blazing. Some of them live in this style of house for three or four months every winter season, when they are making their canoes. It was very interesting to see them sound the big cedar trees, cut them down, hollow them out, and make them into canoe shape. When this is done they bring them to their proper homes at Massett, work at them for another month, chipping, and making them exact to shape; then to finish, they put the canoe on a large fire, with water inside, and by this process they stretch them to their utmost, and then they gum up all the cracks, and the canoe then stands for sale. I doubt not, but if the Hydahs knew the route to England, it would not be very long before you would see some of them there, as they are the best Indians on the coast to manage canoes. They think very little of going to Victoria, or New Westminster, which is a distance of 600 miles.

I had a severe attack of inflammation of the lungs, pleurisy, and bronchitis, as the result of a severe cold I got when visiting the Indians at their canoe-camps in February. I am thankful to say that I feel strong again.

(*To be concluded next month.*)

## THE MONTH.

BY the lamented death of Bishop Jackson, the Society has lost one of its oldest friends and patrons. He was a subscriber when at Islington fifty years ago, had an active Association at St. James's, Piccadilly, and became Vice-President on being appointed Bishop of Lincoln. As Bishop of London, he ordained a large number of C.M.S. Missionaries; and his opinion of the Islington College, uttered only a few weeks ago, was printed in our last number. He preached the Annual Sermon at St. Bride's in 1875.

THE late Marquis of Cholmondeley was another very old and active friend. When Lord Henry Cholmondeley, he was for many years, from 1843 onwards, a working member of the General, Correspondence, and Finance Committees, attending regularly week by week. One of his old colleagues writes, "I ever found him a man of clear judgment, a loving spirit, and a truly pious and devoted servant of his heavenly Master."

AMONG other deaths in C.M.S. circles to be reported, are those of Archdeacon Jacob, of Winchester; Miss Lanfear, sister of an old New Zealand missionary, and a most untiring friend and helper of the West Africa and North-West America Missions; Miss Thackeray (see page 14); Mr. E. Knocker, for fifty-four years Treasurer of the Dover C.M. Association; the Rev. C. B. Leupolt, of whom some account is given on another page; and the Rev. J. A. Jetter, missionary in Bengal from 1819 to 1824, and at Smyrna from 1830 to 1840, who died at the age of 94. He was the father of Mrs. Greaves of Burdwan, now well-known in connection with the C.E.Z.M.S.

THE appointment of the Rev. E. H. Bickersteth to the Deanery of Gloucester will have given great satisfaction to all friends of the C.M.S. Scarcely any one in England has done the Society more important service in the last few years.

THE Ven. Archdeacon Richardson, of Camberwell, has been appointed to preach the C.M.S. Annual Sermon on May 4th.

ON Jan. 6th, the usual C.M.S. Epiphany Communion Service took place at St. Dunstan's. Bishop Alford preached, on Zech. iv. 6.

THE Bishop of Sierra Leone and the Bishop of Travancore and Cochin have returned to their respective dioceses. The Rev. H. J. Schaffter has left England for Tinnevelly. The Rev. J. Hamilton will return to Lagos and the Niger shortly.

MRS. EMMA KERR, a widow lady connected with St. James's, Holloway, has been appointed to the charge of the Lagos Female Institution, and sailed Jan. 10th.

DURING the autumn, the Rev. H. Sharpe, Vicar of Holy Trinity, South Hampstead, and an active member of the C.M.S. Committee, has been travelling in Palestine, and has visited most of the Society's Stations. Mr. Sharpe strongly confirms what the Rev. W. Allan said about the important work done by the Schools in his letter which appeared in the GLEANER for February, 1884.

TAWHIAO, the "Maori king," on his return to New Zealand, was received by the Bishop of Auckland, Archdeacon Clarke, the Rev. Wiremu Pomare, and a large number of Christian Natives. Tawhiao made a speech, avowing himself still a Hauhau, but promising aid and protection to Christian teachers among his tribe; and at a subsequent meeting he "rubbed noses" with Archdeacon Clarke in token of his full resolve to keep his promise.

DURING Lord and Lady Ripon's stay at Amritsar in November, before they left India, the latter (who has always shown great interest in missionary work) visited the C.M.S. Alexandra Girls' School, and the Girls' Orphanage, and expressed much pleasure at all she saw. She was received by the Bishop of Lahore, the Rev. R. Clark, the Rev. T. R. and Mrs. Wade, Miss Swainson and Miss Gray (C.E.Z.M.S.), &c.

WE have now received particulars of the baptism of Moulvie Abdul Haqq, the remarkable convert from Mohammedanism mentioned in our December number (p. 140). A deeply interesting account of him is printed in the Calcutta Localised Edition of the GLEANER. The baptism (by immersion) took place at Trinity Church on Sept. 11th, the Rev. Dr. C. Baumann officiating. The convert took the name of Paulus. It has been a great triumph for the Gospel of Christ in Calcutta. "All His adversaries were ashamed; and all the people rejoiced for all the glorious things that were done by Him" (Luke xiii. 17).

THE Bishop of Calcutta has been on a tour of inspection through the C.M.S. Krishnagar District in Bengal. At eight places he confirmed 400 Native Christians, more than half of them adults.

A THREE days' "mission" was held in October at Taljhâri, the chief station of the Santâl Mission, for the spiritual quickening and edification of the Native Christians. Frequent addresses were given by five C.M.S. missionaries, four Native pastors (the Revs. Ram Charan, W. Sido, Bhim Hasda, and Sham Besra), a Scotch Free Church missionary, and Moulvie Paulus Abdul Haqq, the convert above mentioned. Large congregations assembled daily, and each evening the Christians, with banners, and singing hymns, marched to neighbouring villages, where they were met by similar bands, and united for open-air services with bhajans (native sacred songs).

ONE of the C.M.S. churches which appear in the pictures in our Almanack this year is that at Taljhâri, in which the above-mentioned "mission" was held. We are glad to find that our picture is an imperfect one, and that a tower has lately been added. "The church now stands a noble and conspicuous object in the landscape for many miles round."

THE *Missionary* for November, 1884, published in Australia, and edited by our old friend the Rev. H. B. Macartney, gives an account of a young gentleman in South Australia, holding a good position in the Civil Service, who through reading an appeal for help in *The Missionary*, from Mrs. Cain, wife of the C.M.S. Missionary among the Kois at Dummaguden, offered himself to work with Mr. and Mrs. Cain in that Mission. His voyage and outfit expenses have been defrayed by friends in Australia, who will also help to maintain him.

THE Day of Intercession for Sunday Schools, Sunday, Oct. 19th, was observed at Lagos and Abeokuta. At Christ Church, Lagos, there was a Communion Service for teachers at 7 A.M. Instead of Sunday-school, there was a Yoruba prayer-meeting, with short addresses. Several other services and meetings were held during the day, including a large prayer-meeting in the evening. On the Monday morning, another prayer-meeting; and in the evening a united teachers' meeting at St. Paul's, Breadfruit.

THE Society has received from Madras the late Miss F. R. Havergal's *Royal Bounty*, translated into Tamil by a C.M.S. Native clergyman, the Rev. S. Paul.

THE missionaries at Lagos have formed a Bible Union for Young People. At a meeting held in August, where the Union was the chief subject of the addresses, nearly 1,100 children were present.

THE Rev. E. J. Peck, the C.M.S. missionary to the Eskimo of Hudson's Bay, who is now in England, crossed the great peninsula of Labrador from Little Whale River to Ungava Bay last summer. It is believed that no white man has before accomplished this difficult journey of 600 miles.

LETTERS and newspapers from Ceylon notice the cordial reception met with everywhere by the C.M.S. Deputation, the Revs. J. Barton and C. C. Fenn.

### Topics for Thanksgiving and Prayer.

Thanksgiving for the labours of such departed friends as Miss Thackeray and Miss Lanfear at home (see p. 14, and above), and Mr. Leupolt, both abroad and at home (see p. 14). Prayer that others like them may be raised up to carry on their work.

Prayer for all the divers "nations and kindreds and people and tongues" of Africa (p. 17).

Thanksgiving and prayer for the work in Queen Charlotte's Islands (p. 22).

Thanksgiving and prayer for such Mohammedan converts as Moulvie Abdul Haqq (see above).

Continued prayer for more men and more means.

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# MUSIC AT HOME.

ONE of the most pleasing features of our social life is the growing taste for Music. Not only the higher and middle classes, but also large numbers of working-men and their families are cultivating vocal and musical talent. All who are interested in the welfare of society will note with satisfaction the growth of this refined and elevating taste. It is distinctly an upward tendency. Those who are wishful to develope in themselves, or to encourage in others, musical capabilities, would do well to pay a visit to the establishment of Mr. C. B. Tree, whose advertisement appears in our columns. We have seen Mr. Tree's instruments, and for quality combined to cheapness we have not seen anything to equal them. A number of original testimonials (not copies) have also been submitted to us; and they are, without exception, expressive of satisfaction and pleasure. The Rev. T. W. Medhurst, the well-known Baptist minister of Portsmouth, writes: "It will afford me great pleasure to recommend your instruments wherever I have an opportunity. The pianoforte you supplied me with is an excellent instrument, and in every possible way gives fullest satisfaction. I prize it as a great bargain." The Rev. William Fletcher, of Crook, Durham, says: "The harmonium gives the greatest satisfaction, both as regards price, power, and quality of tone. I hope to be able next week to send you an order for another of the same kind for my other chapel." Speaking of a pianoforte the same gentleman says: "The instrument gives great satisfaction. My daughter will have great pleasure in recommending your instruments to her pupils." These are fair specimens of the testimonials. All who wish to procure a piano, harmonium, or American organ, on easy terms, should write to Mr. Tree for information as to his club. The plan is very much better than the three years' system. We have the fullest confidence that all who have dealings with Mr. Tree will find him to be an honourable man, and that they will be abundantly satisfied with any instrument which he may supply to them.—*The Fountain.*

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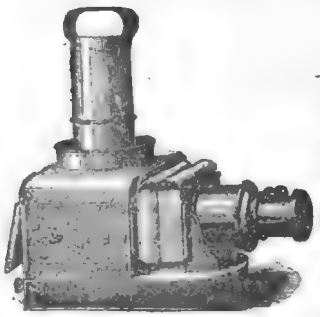

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No. 135. MARCH, 1885. PRICE ONE PENNY

# THE CHURCH MISSIONARY GLEANER

*And Ruth said, Let me now go to the field, and glean.*
*And she went, and came, and gleaned in the field.* RUTH ii. 2, 3.

HE · THAT · REAPETH
RECEIVETH · WAGES
AND
GATHERETH · FRUIT
UNTO · LIFE · ETERNAL

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Will be preached on the 4th of May at St. Bride's, Fleet Street, by the Ven. Archdeacon Richardson, M.A., at Half-past Six P.M.

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VOL. XII.] [NO. 137.

# THE CHURCH MISSIONARY GLEANER.

MAY, 1885.

## MISSIONARY ALMANACK.

L. Qr. 7th .... 8.45 a.m. N. M. 14th.... 3.17 p.m. **May.** F. Qr. 21st .... 5.45 a.m. F. M. 28th ... 8.31 p.m.

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|---|---|---|
| 1 | F | John 1. 45. **SS. Philip & James.** Of whom Moses and the Prophets did |
| 2 | S | Acts 16. 31. Believe on the Lord Jesus Christ. [write. [23—41, or 5. Col. 4. 7. *Bp. Bompas consec.*, 1874. |
| 3 | S | Luke 22. 70. **4th aft. Easter.** Deut. 4. 1—23. Luke 22. 31—54. *E.* Deut. 4. |
| 4 | M | Matt. 3. 17. This is My beloved Son. *C.M.S. Ann. Ser. Livingstone d.*, '73. |
| 5 | T | Isa. 63. 1. Mighty to save. *C.M.S. Anniversary Meetings.* |
| 6 | W | John 5. 23. He that honoureth not the Son honoureth not the Father. |
| 7 | T | John 1. 14. The only begotten of the Father, full of grace and truth. |
| 8 | F | John 20. 28. My Lord and my God. *Frere Town Estate bought*, 1875. |
| 9 | S | John 9. 35. Dost thou believe on the Son of God? *Kashmir Medical* [*Mission begun*, 1865. |
| 10 | S | John 1. 49. **5th aft. Easter.** Deut. 6. John 1. 29. *E.* Deut. 9 or 10. [2 Thess. 2. |
| 11 | M | 1 John 1. 2. The life was manifested, and we have seen it. *Bp. Gobat* [*died*, 1879. |
| 12 | T | Phil. 2. 7. He took upon Him the form of a servant. *Abdul Masih* [*bapt.*, 1811. |
| 13 | W | Matt. 1. 21. Thou shalt call His name Jesus. [Heb. 4. |
| 14 | T | Heb. 4. 14. **Ascension Day.** Dan. 7. 9—15. Luke 24. 44. *E.* 2 Kings 2. 16. |
| 15 | F | Heb. 2. 16. He took on Him the seed of Abraham. *1st Santal bapt.*, 1864. |
| 16 | S | Heb. 2. 11. He is not ashamed to call them brethren. [or Jos. 1. 1 Tim. 6. |
| 17 | S | Ro. 10. 6-10. **Sun. aft. Ascension.** *M.* Deut. 30. John 5. 24. *E.* Deut. 34. |
| 18 | M | Heb. 7. 26. Holy, harmless, undefiled, separate from sinners. *1st Conf.* |
| 19 | T | Luke 2. 51. And was subject unto them. [*in Persia*, 1883. |
| 20 | W | Luke 2. 52. Increased . . . in favour with God and man. |
| 21 | T | 1 Pet. 2. 23. When He was reviled, He reviled not again. *Hinderer's visit* [*to Ibadan*, 1851. |
| 22 | F | John 8. 46. Which of you convinceth Me of sin? *1st Maori ord.*, 1853. |
| 23 | S | Rom. 8. 29. The Firstborn among many brethren. *1st Afghan bapt.*, 1858. [36. 25. Gal. 5. 16, or Acts 18 to 19. 24. |
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| 26 | T | Gen. 22. 8. God will provide Himself a lamb. *1st Anniv. Ser. preached* |
| 27 | W | Ps. 40. 7. Then said I, Lo, I come. [*kahtla founded*, 1862. |
| 28 | T | Isa. 53. 6. The Lord hath laid on Him the iniquity of us all. *Metla-* |
| 29 | F | John 10. 15. I lay down My life for the sheep. *Sir Bartle Frere d.*, 1884. |
| 30 | S | 1 Cor. 5. 7. Christ our Passover is sacrificed for us. [and 2. 1—4. Eph. 4. 1—17, or Matt. 3. |
| 31 | S | Isa. 6. 3. **Trinity Sun.** Isa. 6. 1—11. Rev. 1. 1—9. *E.* Gen. 18., or 1. |

## MISSIONARY MEDITATIONS ON THE ACTS

### V.—The First Missionary Church. (*Acts* ii. 41-47.)

E love the early spring. All is so fresh and beautiful. The lowly purity of the snowdrop, the sweetness of the violet, the richness of the yellow primrose. Everywhere there is beauty and harmony and hope. It was so in the springtide of the Church. All seemed to be love and holiness and hope. We admire the freshness of their devotion, the ardour of their faith, the fragrance of their loving fellowship.

They had all been "pricked in their heart." Here is the swelling of the germ of life within, the breaking of the crust of the hidden seedling. There is many a misgiving in the heart before conviction of sin ripens into the bitter, anxious cry, "Brethren, what shall we do?" They had all experienced this and deeply.

Then how simple their faith. They "gladly received" the preacher's "words." His second word, after he had heard their earnest inquiry. It was "the word of their salvation." It spoke of remission of sins in the name of Him whom they had crucified. They believed on the Lord Jesus Christ that they might be saved.

And they were baptized. They openly, boldly, gladly confessed their faith. It was the confession with their lips of the faith of their hearts. The one is as necessary "unto salvation" as the other is "unto righteousness." There may be no baptism without this confession. Hence the baptized are assumed to be the believing.

And they showed their faith. They "grew as the lily," they "cast forth their roots as Lebanon." It was the happy springtide of their faith in Christ. They "continued in the apostles' doctrine." How many have swerved from it since! With one accord they continued "in fellowship, in breaking of bread, and in prayers." There were no schisms, no false teaching, no murmuring. Their faith was pure and lowly and loving.

Over this early garden in its springtide splendour we may sing the song of songs, for "the flowers appear on the earth." Never in its sterile story had its "garden enclosed" been decked with so sweet a beauty. "The law was given by Moses, but grace and truth came by Jesus Christ." "The time of the singing of birds is come, the voice of the turtle is heard in our land, the figtree putteth forth her green figs, the vines with the tender grape give a good smell."

I look upon the great Church now, but its "hedges are broken down, so that all they which pass by the way do pluck her." Yea, "the boar out of the wood doth waste it." And while I cry, "Turn us again, O Lord God of hosts, cause Thy face to shine, and we shall be saved," I remember that, to the glory of His grace, He hath not forgotten His inheritance, His "garden enclosed" is still "beautiful as Tirzah, comely as Jerusalem," even the remnant whom the Lord our God hath called.

Amid the Ritualism and Rationalism which now prevail in the great Church, this is a happy thought. "There is a people saved by the Lord," whom the Lord hath not forsaken. This is the people to whom the great missionary work is entrusted. This is the people to whom the Lord hath said, "Lo, I am with you, even to the end of the world."

J. E. Sampson.

## KING MTESA, OF U-GANDA.*

HE arrival of letters from the Society's missionaries in U-Ganda reporting the death of King Mtesa was mentioned last month. We now give a few particulars of his life.

Thirty years ago the King and his country were comparatively unknown. The first trustworthy information we get of either is from Speke and Grant, who in 1860-63 were exploring the Equatorial region of Africa. Their report speaks of him as a cruel, despotic monarch, and subsequent travellers, Sir Samuel Baker and Colonel Long, for instance, confirm this statement. In 1875 Mr. H. M. Stanley, then on his famous journey across Africa, was for some weeks at the King's court, sent home an enthusiastic account of what he saw. The King, he said, had become gentle and refined; the daily executions which Speke and Grant witnessed were things of the past, and missionaries would be welcome. Stanley's letter led the C.M.S. to send out an expedition the following year, which arrived in U-Ganda in June, 1877. Their reception was thus described by the Rev. C. T. Wilson, one of the party:—

Arrived at the palace itself, we entered the central hall, hat in hand, and found all the chief men of the country sitting along each side on wooden stools. All rose as we entered, and we were conducted to the upper end of the hall, where the King sat on a chair of white wood, with a carpet before him. He was dressed in a black Turkish tunic, white trousers bound with red, white stockings, and he wore red shoes, and had a red cap on his head; he also wore a richly-mounted sword. He came down from his throne and shook hands with us, and motioned us to two seats which had been placed for us. Then the letter from the Sultan of

* Accounts of the Nyanza Mission have appeared in the following numbers of the Gleaner:—Jan., Feb., May, July, Sept., Nov., and Dec., 1876; Feb., Mar., July, Aug., Nov., 1877; Feb., Mar., May, June, July, 1878; Feb. to Dec., 1879; Jan. to April, June, July, Aug., 1880; April, Nov., 1881; Aug., Nov., 1882; Jan., April, 1884.

Zanzibar was read, and next the Society's letters were presented, and the English one translated into Suahili for the King by Mufta, the boy whom Stanley left to instruct the King; and when a reference occurred to our Lord, the King ordered a salute to be fired, which, as Mufta explained to us, was for joy at the mention of the name of Jesus. The letter finished, and a short discussion having followed, the presents were produced and offered to the King, who seemed satisfied with them. After this we retired.

The following morning we had another interview with the King, his court again being present. He said he wanted us to make guns and gunpowder, and seemed rather disappointed at first when we told him we had not come to teach such things, but afterwards he seemed satisfied, and said what he wanted most was to be taught, he and his people, to read and write.

Later on Mr. Wilson wrote:—

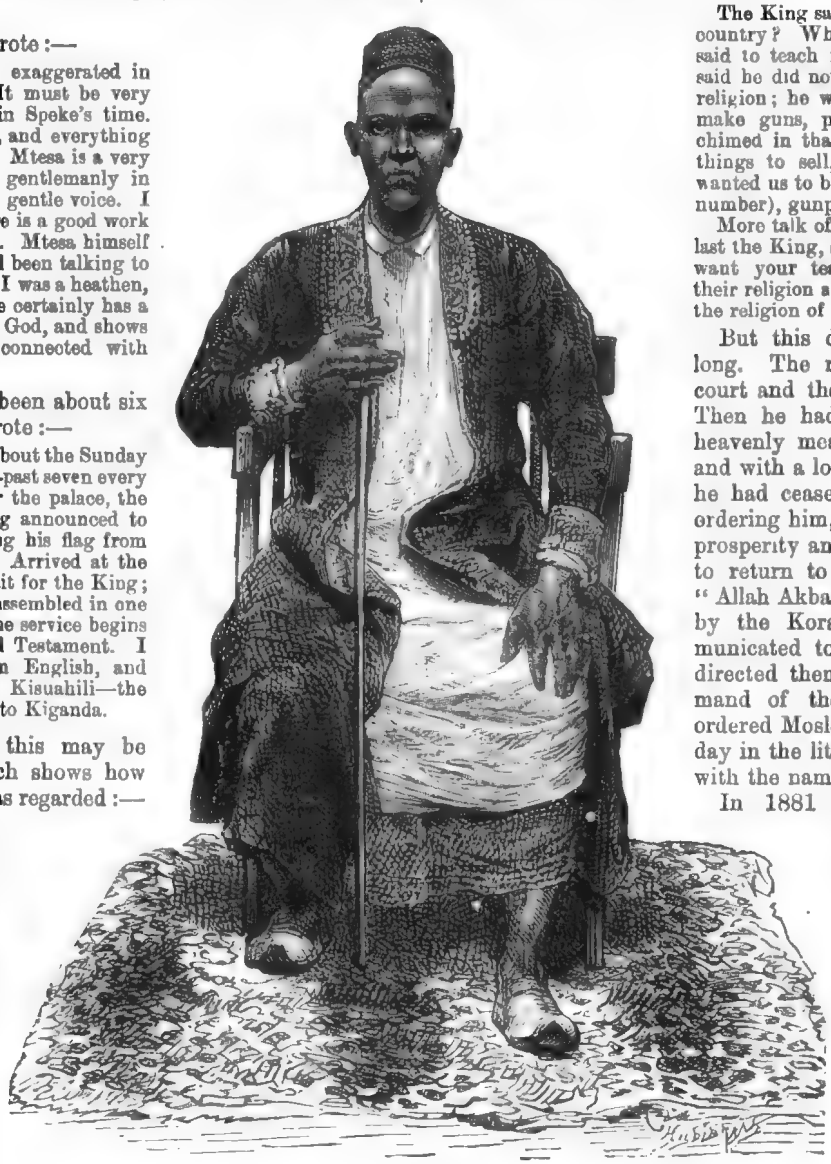
Certainly Stanley has not exaggerated in his account of the court. It must be very different from what it was in Speke's time. There are no executions now, and everything seems much more civilised. Mtesa is a very superior man. He is most gentlemanly in his manners, and has a very gentle voice. I cannot help hoping that there is a good work going on in the King's heart. Mtesa himself said to me one day after I had been talking to him, "When Speke was here I was a heathen, but now I know better." He certainly has a great respect for the name of God, and shows great care for all matters connected with religion.

When Mr. Wilson had been about six months in U-Ganda he wrote:—

I must tell you something about the Sunday services at the palace. At half-past seven every Sunday morning I set off for the palace, the fact of its being Sunday being announced to the public by the King flying his flag from the flag-staff by his palace. Arrived at the palace, I generally have to wait for the King; as soon as he is ready, we are assembled in one of the rooms of the palace. The service begins with a chapter from the Old Testament. I read three or four verses in English, and Mufta then reads them in Kisuahili—the King generally translating into Kiganda.

But in contrast with this may be placed the following, which shows how lightly the sin of murder was regarded:—

The page who generally brings me messages from Mtesa came and began boasting to me that he had just killed his father. It seems that he is son of a chief, and, being discontented with his position as a royal page, wished to become a chief himself, and said so to Mtesa. "Oh," says Mtesa, "if you wish to be chief, kill your father, and then you will be." And the lad did so. The young murderer, who is only about eleven or twelve years old, came boasting and bragging about it in the highest glee, just as a boy might who had caught a big fish or shot his first rabbit.



KING MTESA.

Many interesting discussions were held between the King and the missionaries on things sacred and secular. On one occasion the mechanism of a steam-engine was explained to him:—

After much talk he asked how white men came to know so much—did they always know them? I replied that once Englishmen were savages and knew nothing at all, but from the day we became Christians our knowledge grew more and more, and every year we are wiser than we were before.

King—"I guess God will not prosper any man that does not please Him."

Reply—"God is kind to all, but especially to those who love ar Him."

"Eeh, Eeh" ("Yes, Yes").

The King invariably translates into Kiganda for the benefit of the

The King was greatly under the influence of the Arab ha on about his court. In 1880 a woman supposed to be sessed by a Lubari or demon (whom the Wa-Ganda wo appeared on the scene. The missionaries expose the del The Arabs urged the King to drive the missionaries out country. They were sent for:—

The King said, "Why did you come country? What did you come to do?" said to teach religion and useful art said he did not want us to teach readir religion; he wanted us to work for h make guns, powder, &c. The chief chimed in that the Arabs brought al things to sell, and we did not, and wanted us to bring "guns like the gras number), gunpowder, bullets, &c.

More talk of a like nature followed, last the King, summing up, said, "We want your teaching; the Arabs can their religion and you yours, but we wi the religion of our forefathers."

But this decision was not in long. The missionaries were ag court and the King as friendly as Then he had a dream in which heavenly messengers appeared to and with a look of anger demande he had ceased to say "Allah Ak ordering him, if he wished to reta prosperity and see his country inc to return to his old custom an "Allah Akbar" every day, as di by the Koran. This dream he municated to his chiefs the next directed them to comply with the mand of the heavenly visitants, ordered Moslem prayers to be said day in the little chapel that once e with the name of Jesus.

In 1881 the Rev. P. O'Fl arrived in U-Gand three of the King's who in 1880 visited land. The King's tion was most c and he again b friendly towards th sion. But the fearful of losing standing, were a co source of annoyan the cause of sever citing scenes at In March, 1882, th converts of the M were baptized, an tween then and Sept., 1883, several more, amongst them the King's daughters. This aroused the King's anger, and time the Mission was threatened; but Mr. O'Flaherty so enced the King that the flag was again hoisted on Sunda signal to chiefs and people to keep the day as sacred. that time until the King's death in October, 1884, the remained favourably disposed towards the missionaries.

We should like to give further extracts in illustration King's life and character, but our space forbids. We may, ever, mention that a pamphlet giving a sketch of the life

ADEN.

King during the last eight years, gathered mainly from the communications sent home by the missionaries, has been prepared, and may be obtained from the Society's House.

## A MISSION TO THE ARABS.

AST month we mentioned that the C.M.S. Committee had, after much consideration and prayer, resolved to add ADEN to the Society's list of Stations. We just alluded to two circumstances which gives that post a special claim on the C.M.S., viz.—(1) That it is almost in the very heart of the Mohammedan world, in which the Society is so deeply interested, and (2) That it is the one British possession whence certain parts of that world are accessible, the one point in Western Asia where there is religious liberty. But there are other reasons why we should go to Aden. (3) It is the door to southern Arabia, a country never yet penetrated by missionaries, and many of whose people visit Aden and can be got at there; so the station will be regarded as the headquarters of an ARABIA MISSION. (4) Arabic may be called a C.M.S. language. We have left the Turkish-speaking peoples to the Americans; but we use Arabic in Palestine, in Egypt, at Baghdad, and also casually in some of our India and Africa Missions. (5) On the African coast opposite Aden are the Somali people, in whom Dr. Krapf was greatly interested; and if they can be reached, there will be a link with our East Africa Mission.

We give a picture of Aden. Every missionary to and from India and China looks upon that scene. Is it not time that a missionary should stop there?

Since writing the above, the General Committee have (April 13) decided, after careful thought and special prayer, and in response to many requests, to undertake a Gordon Memorial Mission to the Soudan. (See p. 60.) They believe that the Lord Himself is calling them to both enterprises, and they ask for special prayer that men and means may be given them.

## THE SPECIAL MEETING AT EXETER HALL.

T is very late now to describe a meeting held on the 24th of March; but the occasion was so remarkable that we cannot pass it over in the pages of the GLEANER. We noticed the origin and object of it last month; but the number was printed early on purpose to be put into the hands of the young men. A brief account of the meeting will now suffice.

The proceedings really began at five o'clock. At that hour fifty men from Cambridge and Oxford assembled for tea and prayer in the Council-room, the Rev. J. and Mrs. Barton and the Rev. H. C. G. and Mrs. Moule presiding, and were briefly addressed by Mr. Wigram and Mr. Stock. At the same hour nearly three hundred City men were entertained at tea in the Parlour and the Gymnasium, by Mr. Robert Williams and Mr. Herbert Arbuthnot. Special seats on the platform were allotted to the University men, the Members of the London Banks' Prayer Union, the Students of St. John's Hall, Highbury, and the Church Missionary College. These were thronged, and the numbers encroached on the space reserved for the clergy. Among the friends on the platform was Colonel J. A. Grant, the companion of Speke in the first "walk across Africa" and the discovery of U-Ganda. In the small side galleries were Lady Cairns, Lady Kennaway, Lady Victoria Buxton, the venerable Miss Marsh, and other special friends. The only other reserved seats were in the far-off West Gallery, and the whole body of the Hall was open, and was soon densely packed. Right across the front of the great organ, and completely hiding it, was a gigantic Map of the World, drawn expressly for the occasion. It was 30 feet long by 20 feet deep.

Three hymns were sung while the meeting was assembling, viz., "From Greenland's icy mountains," "Hark! 'tis the watchman's cry," and "Work, for the night is coming." The opening hymn, after the chair had been taken, "Lord, Thy ransomed Church is waking," went wonderfully to the familiar "Austria." The organ could scarcely be heard for the grand chorus of voices;

and so it was with the other hymns, "Take my life and let it be," "Stand up for Jesus," and "Onward, Christian soldiers." The organist was the Rev. F. White, Curate of Cromer.

Little did the vast assembly think, as its cheers burst forth at the appearance of Earl Cairns ascending the platform, that they saw him for the last time. Of him we have briefly spoken on another page. His opening address was vociferously applauded, especially when, in eloquent strains, he referred to General Gordon as a true missionary. There were nine speakers, but the speeches were short. First came Canon Hoare, with the weight of years and experience, and a son of his own in the China mission-field. Then, the Rev. Handley C. G. Moule, Principal of Ridley Hall, Cambridge, followed by his Vice-Principal, the Rev. Philip Ireland Jones, representing the young University men about to go forth to the field. Then four missionaries, the veteran Henry Townsend, after forty years' service in Africa; the Rev. J. Piper, to plead for Japan; Mr. C. W. Pearson, late of the Nyanza Mission, whose intercourse with Gordon at Khartoum (noticed in our last number) made his appearance of special interest; and the Rev. T. P. Hughes, with his twenty years' experience among the Afghans. Then the Rev. E. A. Stuart, of St. James's, Holloway, with his silvery voice and fervid eloquence; and last, not least, our old and tried friend, General Haig.

But the wonderful thing of all was the way the people stayed to the end. At a quarter to ten o'clock a few of the platform people had gone, but the great mass of young men still sat on, and hundreds *stood* in dense throngs who had stood there since seven o'clock, and cheered to the echo Mr. Stuart's appeal for a Gordon Memorial Mission to the Soudan.

With all its enthusiasm, however, the meeting did not know what was going on outside. Hundreds of men, as afterwards appeared, had been unable to get in at all. It had been arranged to hold an overflow meeting, if necessary, at King's College, through the kindness of Dr. Wace, the Principal. The theatre there was filled with young men. Mr. Robert Williams, jun., the banker (and a member of the Committee), presided; Dr. Wace himself sat beside him; and Mr. Moule, General Haig, Mr. Hughes, Mr. Piper, Mr. Townsend, and Mr. Pearson re-delivered their speeches to an enthusiastic audience. Large numbers, however, got into neither hall.

### *Earl Cairns's Speech.*

This hall presents a grand and encouraging sight. We are met to speak of what has been done, of what can be done, and of what ought to be done for the purpose of carrying the great message of salvation to those who have not received it, and who, if we do not bring it to them, will perish without hearing it. Now there are a great many of those around me who will be ready to speak to you upon this subject, and as our time is limited our sentences must be short. We stand here at a great, and I will also add, a most inspiriting crisis in the history of Missions. We are approaching the end of the nineteenth century, and I am bound to say that great as has been our progress in arts, in science, in manufacture, in the diffusion of knowledge and of intercourse during the century, the progress of Missions and of Missionary enterprise in the century has not been less. At the close of the last century what was the case? Why, you could not have laid your finger upon a spot in the heathen world and have said, "On this spot, at least, the pure light of the Gospel has shone down." And now what do we see around us? Look at India, look at Japan, look even at China, look at Africa—West Africa, East Africa, South Africa, Central Africa; look at the great districts of the Hudson's Bay, look at Fiji, look at Polynesia, look at Melanesia, and what do you find? No doubt, your maps of heathendom are covered with large surfaces of blackness and darkness; but yet what gleams, what patches, yes, and what whole districts of light and brightness have become interspersed! And what an honour has been conferred upon England and upon the Anglo-Saxon race in being privileged to do God's missionary work. We boast and pride ourselves on this, that we have been throughout the world the pioneers of commerce and of civilisation. Yes; that is quite true. But it has pleased God to confer upon the Anglo-Saxon race, and mainly upon England, a higher, because a purer, and a more holy honour, in that it has been given to the Anglo-Saxon race, and mainly to England, pre-eminently and almost exclusively of all the countries in the world, to be the bearers to the heathen of the wondrous revelation of God's mercy and love. And in that great day when He comes to make up his jewels, I wonder if any brighter name will shine forth in the galaxy of heaven, than the names of those great British missionaries whom this century has produced, Henry Martyn, William Carey, Judson, Morrison, Marsden, Williams, Johnson, Hunt, Gardner, Duff, Livingstone, Moffat, Bishop Patteson, the martyr of Melanesia.

Yes, and I must add to this glorious catalogue yet another name, a r one who has also been a martyr. It is true that he was not a missionary i but if a holy and self-sacrificing spirit of devotion, if a Christ-like love bodies and the souls of heathens, if a pure and spotless and true and s example of life carried regardless of danger or privation to spend and b among the heathen that he loved, if these things are the type, if these constitute (and who will say that they do not constitute) the true ty Christian missionary, and if a violent death cheerfully met and welcome midst of and on account of that life constitute a martyr's death, then all doubt that great and noble hero whose loss England and the wo now joined in deploring—I mean General Gordon—was conspicuously missionary and a martyr. And I thank God that the great spirit of th and holy man has not passed away. What have we seen within the l weeks upon this platform? A band of young Englishmen, high bre spirited, highly cultivated—men who had before them at home eve that social position and personal capability could ensure—standing platform to say farewell and take leave of their families and their fri order to go out and carry their Saviour's banner into the midst of the be millions of China. And I trust that we shall hear to-night from Mr. the Principal, and from Mr. Ireland Jones, the Vice-Principal of Ridle Cambridge, something of the spirit that has been infused into our Univ for missionary work, and of the number of young men at Cambridge eager to qualify themselves in order to follow in the steps of Stanley and of Studd, and of Beauchamp, and of Hoste, and of the Polhill-T And I trust that this spirit will be quickened and extended, both insi outside of the Universities, by the meeting here to-night, and by w shall listen to from the speakers who are to follow me.

And in saying this, I do not refer mainly to the spirit which animate who leave our shores to go as missionaries to the heathen. They, no are the heralds and standard-bearers of the Cross, but it is not given t to have the training, the capability, and the freedom to go as a missi but there is a great and holy work to be done by all of us who tarry a We can follow those who go abroad in our spirits and with our praye can help them and add to their comforts; we can go with them thoughts, and we can watch over the countries where they are and th in which they are engaged; we can take up a particular Mission, ev make it our study and our care. You know what happens when engaged in war. When our troops go to a foreign country to att enemy, how our hearts go to them! how we watch over them! how we the newspapers for tidings about them! how we study the geography lands in which they are, and endeavour to learn everything that learned about them! how we long for and glory in their triumphs, a we sympathise with them in their reverses and their disappointments if this is so in the wars in which unfortunately we are engaged, what say of that great war in which we who are anxious about Missio engaged? We are engaged in a war with the hosts of darkness darkest parts of the earth. Our soldiers—the bravest and best soldiers—have gone out; our reserves are coming up and going to our recruits are ready to join; and shall our hearts go less with tho are abroad, are fighting our battles against the hosts of darkness?

Allow me to tell you a short and simple story. I had the honour of senting for a number of years the town of Belfast, the commercial of Ireland, in Parliament. In Belfast there was a little boy, a ch sweep. He happened to be attracted by Missions, and he contribute missionary box a sum which was not inconsiderable for a chimney-s the sum of twopence. One afternoon a friend of this boy's met him along the street in an unusual condition, for his hands and his fac washed, and he was dressed in very good clothes. And the boy who friend said to him, "Halloa! where are you going?" "Oh!" he sa am going to a missionary meeting." "What!" he said, "going to a miss meeting? What are you going to a missionary meeting for?" "Wel sweep said, "you see I have become a sort of partner in the concern, am going to see how the business is getting on." Well, now, that is want. Let us be partners in the concern, and let us see how the busi getting on. Do not let us drop our sovereign or our shilling on the pla then wash our hands of it till some subsequent occasion when we will that process. Do not let us take leave of the missionary and never more about him. Let us, indeed, be partners in the great work in wh are engaged, and let us know and remember that to us is given that mar honour, not merely of being partners and fellow-workers one with a but being in this great concern fellow-workers with our great Maste wills that all men should be saved and should come to the knowledge truth.

We must give two short extracts from the other speeches

### *Canon Hoare on "the other Gordon."*

I am not afraid of comparing some of our dear and honoured missio with the bravest and most gallant men that have fought England's bat her army or her navy. Let me just take one, and I am almost afr mentioning his name, because, from what we have just heard in your lord address, I know how he touches a chord in the heart of every Englishm will call him, therefore, George Maxwell; but I cannot quite hide fro that his surname was Gordon. Yes, we have had our Gordon in the C Missionary Society; and I venture to say, laying those two splendid char side by side, George Maxwell of Candahar will stand well by the side e the hero of Khartoum. He volunteered to go up with our troops to Can because there was no chaplain. In the siege of Candahar there he preaching the Gospel to the heathen and ministering to our soldiers, last, after one sortie, he saw one of his dearly-beloved soldiers lying wo outside the walls. He could not stay within and see the poor fellow suf there, and though he was in the midst of the fire, out went the brave

he saved the soldier, but he himself was shot, and died. I say there is a lesson to be learned from that brave man. There are men perishing outside the walls, and we may be said to be within the fortress. Shall we say we will stay within the fortress, we will remain within the fortress, we are safe within the fortress? Oh no, young men! we want some gallant Gordon to be going out bravely at the Saviour's bidding. We want the brave men that can feel for the dying; we want the heroes that can obey the call.

*Rev. H. C. G. Moule on his Vice-Principal going out.*

And now I want to give way to a dear friend [Mr. Ireland Jones]. He is my dear right hand in my work at Cambridge, and I feel in his going out, or I should feel if the Lord Himself did not make one know that it is well, as if that hand were going to be cut off; but I gladly give him up. I do not much like to dwell on what it will be without him in my work there—in our work there; but I gladly give him up, for assured I am that for those who go out the Lord will only take the more care of the work that has to stay. There is hardly a day in the week that I do not get letters from over-worked clergy asking for curates. I can almost print a form of reply. Where are we to send the men from our little number? You may say, "What, do you want men, in the face of that, to go abroad?" Yes, I do; for I am sure if a hundred offered from this meeting to-night and could be accepted by the secretaries on the spot, our Lord would take care of the overgrown parishes, and we should have a thousand candidates for orders where we have a hundred now for the work at home. I am not afraid of the sacrifice from our home point of view; but that is not the question. The Master's word is plain. The field is white, the day is late, and let us, every one of us, put our hands in His and say, "What wilt Thou have me to do?"

## GOSPEL TROPHIES.

### Lukos of Travancore.

ATELY there passed away from among us a young convert and evangelist, whose conversion and subsequent consistent life form one of those striking proofs, given us from time to time in this heathen land, of the life-giving and transforming power of the Gospel of Jesus.

I first met Lukos at Alwaye in the year 1878. He was at that time teaching in the school there, and I was at once struck with his bright, cheerful disposition, his great earnestness, and the evident love of the children in the school (nearly all were heathen) and their parents for him. At that time I was studying the language, and saw very much of him, as I got him to come and talk with me from time to time, and soon came to esteem him very highly for his evident piety and earnest desire to win souls for Christ.

He told me several times the story of his life and conversion at my request, and I wrote it down as being full of interest. I give a translation of it:—

"When I was born," he said, "my father and mother, who belonged to the goldsmith caste, consulted an astrologer, as is customary among Hindus, regarding my future life. To their sorrow, he told them that I was born under an unlucky star, and would die when I was seventeen years old. I often noticed the sorrowful way in which they regarded me, and the care they took to teach me the Ramayana and other shastas [Hindu sacred books], but I did not understand it till I was twelve years old, when they one day took me aside and told me that I must die when I was seventeen. I remember being very much afraid, and went alone into a corner of the verandah and sat down and thought of what it would be to die, and what would be after. Death seemed then to be very dark. Soon the impression passed away to a very great extent, but I applied myself very diligently to learning pieces from the sacred books, and to repeating the name of 'Rama' many times, morning and evening, hoping thus to get a good position in the next birth [referring to the doctrine of transmigration of souls].

"Two or three years after this, some of the students of the Cambridge Nicholson Institution began to come and preach on Wednesdays near our house, and my father and I and several of the neighbours were very indignant at the disturbance.

"I was foremost in opposing, being especially indignant at them for declaring that Rama and the other Hindu gods were unable to save sinners, and that there was no other true religion than Christianity, and no other true Saviour than the Lord Jesus Christ. One day when I came in hot and excited, my father surprised me with the remark that their Jesus Christ was a better god than our Rama. I was exceedingly angry, but it led me to buy a Gospel to prove the reverse. The comparison led me to see that what he said was indeed true. God opened my heart, and I felt that I must confess Christ and be baptized. It was now my father's turn to object. We should all be ruined, his trade would go, &c., &c. But I insisted; I had but a short time to live (for I still believed the astrologer), and what was all in this world to me, with the next so near? What if I should die unprepared? I had already talked with the institution students, particularly with Samuel, and they persuaded me to go with them and see the Principal, the Rev. J. M. Speechly [now Bishop of Travancore and Cochin]. The result was that all obstacles were overcome, and our whole family were baptized in the Cottayam Church.

"Now, thought I, I can die happy, for I have found the Saviour, and heaven is better than earth. But it was not to be, and you see, Sahib, I am alive to-day and well."

"But what did the astrologer say?" I asked. "How did he account for the failure of his prophecy?"

"He boasted of the truth of his prediction, for I had become a Christian, and hence had died to Hinduism. And there is, of course, a certain truth in that, for does not St. Paul say, 'Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord.'"

When I returned from England in 1881 and took charge of the Cambridge Nicholson Institution, I found Lukos studying in the Divinity class, his zeal if anything still greater. Though so young, he was one of the best preachers to the heathen I have heard in this country.

He was a true orator, for his heart was full of his subject and of love for his audience. He seems to stand before me now as I saw him once when preaching at the great festival of Siva Ratri at Alwaye. A very famous Hindu shastri [devotee] had come to oppose us, and had gathered an immense crowd, who roared with laughter as he diverted them with abuse of Christianity, &c. Lukos stood on the little bench we used as a pulpit, and his face glowed with indignation. "Look at my ears," he said, pointing to the holes made for ear-rings, and showing that he had been a Hindu; "I too was once like you. Why did I leave my religion and friends and become an outcast? Because I desired the salvation of my soul, and I could not find it there. Salvation is not a thing for dying men to laugh about. We shall not laugh when we are dying. We shall not laugh when we stand at the Judgment Seat of God,"—and he poured forth a stirring appeal to hearers who stood subdued, in spite of the shastri, and his emissaries, whom he sent to call the people away.

This year he was appointed with two others to a station in the Alwaye district. It proved very feverish. The three were attacked. One died there, and the two others had the sad task of burying him among strangers. Lukos lived to reach his home and see his young wife and little child once more, and then—"He was not, for God took him."

Pray that many more such workers may be raised up—we sorely need them.

A. F. PAINTER.

*Travancore*, 1884.

## LETTERS TO THE EDITOR.

### A Boys' Working Party.

SIR,—Those of your readers who are Sunday-school teachers may like to hear of my C.M.S. working party of little boys between the ages of six and fourteen. We meet in the school every Saturday afternoon; and the work, with a hymn and prayer, lasts just an hour. They make woollen scarves on a frame of little pegs, generally, I believe, called "idiot stitch." The scarves cost twopence each to make, and I find the youngest boys understand directly how to do it, and very much enjoy the work. As we have only begun this year we have not had many scarves to sell yet, but I think they will sell readily at sixpence each. We always keep a basket supplied with work at our small village post-office. If any other teachers would like to try the same plan, and find a difficulty in getting the necessary frames, I should be very pleased to make them at 4*s.* a dozen, the proceeds to be given to the C.M.S.

We have also a Young Women's Working Party, consisting of ten members, who meet once a fortnight, and carry their work home with them. It was started last year, when we had a sale of work, which contributed £27 to the Society. This year they will work for their own boxes, as in our small village we could not hold a sale yearly.

R. D.

*Lake, Salisbury, March 9th*, 1885.

### Juvenile Box Associations.

DEAR SIR,—It might stir up secretaries of Juvenile Box Associations if I mention that during the last ten years the Boxes connected with St. Silas' Association have brought in £789 8*s.* 1*d.*:—1875, £76 0*s.* 3*d.*; 1876, £82 10*s.* 3*d.* 1877, £82 10*s.* 9*d.*; 1878, £73 3*s.* 5*d.*; 1879, £75 18*s.* 6½*d.*; 1880, £79 0*s.* 7*d.*; 1881, £75 11*s.* 3¾*d.*; 1882, £73 15*s.* 11*d.*; 1883, £77 3*s.* 3¾*d.*; 1884, £93 13*s* 9*d.* TOTAL, £789 8*s.* 1*d.*

The reason for the great increase in 1884 arises from the fact that we have 12 Bible classes going on every Sunday, and every class has its Missionary Box. I have no doubt 1885 will see a still larger sum. Would that all our Associations throughout the country would *work* their boxes.

Yours truly,
C. G. BASKERVILLE.

*St. Silas' Vicarage, Lozells, near Birmingham.*

REV. J. I. PICKFORD. REV. J. FIELD. MRS. PICKFORD. REV. J. I. JONES. MRS. JONES. REV. J. D. SIMMONDS. REV. D. WOOD. MRS. WOOD. REV. J. W. BALDING. REV. C. C. PENN. REV. W. OAKLEY. REV. J. BARTON. MRS. HIGGENS. REV. E. T. HIGGENS. REV. R. T. DOWBIGGIN. MRS. DOWBIGGIN. REV. H. HORSLEY. REV. J. ILSLEY. MISS YOUNG. REV. J. G. GARRETT. REV. G. LIESCHING.

RECEPTION OF THE REVS. C. C. FENN AND J. BARTON AT COTTA, CEYLON.

## MR. FENN AND MR. BARTON IN CEYLON.

THE two interesting pictures on these pages are an appropriate memorial of the visit paid to Ceylon during the winter by the Rev. C. C. Fenn, one of the Society's secretaries and a former missionary, and the Rev. J. Barton, Vicar of Holy Trinity, Cambridge, also a former missionary and secretary. The group of missionaries speaks for itself, with the names printed beneath. The picture on this page was taken when Mr. Fenn and Mr. Barton had their festive reception at Cotta, Mr. Fenn's old station. Mr. Fenn stands conspicuous in the front, with the white umbrella. Mr. Barton is a little behind, with his sun-hat on. On Mr. Fenn's right is the Rev. H. Gunasêkara of Kandy. On his left, between him and Mr. Barton, is Mr. Richard Pinto Jayawardana, an energetic Singhalese layman in Government employ, lately elected (at the head of the poll) to a seat on the new Standing Committee of the Central Native Church Council. Next to him, a short man in clerical garb, is the Rev. Wikramanayaka, of the S.P.G. The others in the front are leading Singhalese laymen.

NEW translations of parts of the Prayer Book come from the opposite sides of Africa. The Rev. R. P. Ashe sends the Order for Morning Prayer in the language of U-Ganda, printed on the spot; and Archdeacon Crowther sends the Morning and Evening Prayer, Litany and Communion Service, with a few hymns, in Idzo, the language of Brass in the Niger Delta, also printed in the mission.

## OUR KING'S RETURN.

PATIENTLY waiting, we watch and pray for the first glad signs of the morning,
Ever solemnly calling to mind our King's last promise and warning;
Quickly He cometh, and like a thief at the dead of night awaking
Sleeping souls, who shudder to see the dawn already breaking.
The first and second and third watch gone, Lord grant us quiet endurance!
Filling our lamps again and again with the oil of perfect assurance.
Saviour, we gaze with straining eyes, for the summons eagerly list'ning,
To swell the train of the King of kings in raiment white and glist'ning.
Oh for the shout of the ransomed then, and the voice of the trumpet sounding,
The boundary of time and eternity cross'd, and the hearts with joy rebounding!
Every eye shall see Him then, His coming shall be as the light'ning,
The uttermost parts of the earth at once with its radiant glory brightening.
Then shall the dead in Christ awake and rise with rapture to meet Him,
All the redeemed and purified ones, in the clouds of heaven to greet Him.
Faintly and dimly here below we see through a glass His glory,
Now we know but in part the hidden truths of the old old story;
Then shall we see Him as He is, and trace in Eternity's pages
The infinite tender love of God, working through endless ages.
Then shall our lips be trained to sing that grand new song of ascription
In the midst of martyrs and angels bright, and glories beyond description—
"Worthy the Lamb that was slain to receive honour and all thanksgiving,
Blessing and glory and power for ever and ever from all things living."

* * * * * * * *

Hopefully then we wait and watch, Lord Jesus, for Thine appearing,
One distant sound of Thy chariot wheels e'en now we seem to be hearing.
Let us not slumber or sleep, dear Lord, by Thy power ever defended;
Oh speedily come as the King of kings, and our watching will then be ended.

*Gónd Mission, Mandla, Central India,*
*May*, 1884. H. D. W.

## "DAYS WITHOUT NUMBER."

BY EVELYN R. GARRATT,
*Author of "Over the Water," "Free to Serve," "Lottie's Silver Burden," &c.*

### CHAPTER V.—EILY'S THREEPENNY-BIT.

KATHARINE found her brother even a more delightful companion than she had anticipated; and as for Kenneth himself he was well pleased with his sister. He liked having her with him while he smoked his pipe, having a companion in his walks and rides, and her ready sympathy in all his plans for the future.

They were always together, and already Katharine began to shudder at the thought that this delightful state of things could not last for ever, that the day must inevitably come when Kenneth would go back to China and leave her behind.

There was one other thing which a little spoilt the pleasure of his company to her. The first few days she felt a guilty fear of mentioning religion to him, not being quite sure how he would take it. She looked forward, therefore, to Sunday, hoping then to have an opportunity to speak of the subject nearest to her heart. And "surely," she thought to herself, "it will be comparatively easy after being at church together, and staying to the Communion."

On Sunday, just before dressing for church, she ran into the room, which had been converted into a smoking-room for his benefit, and found him sitting reading there.

"We start for church in ten minutes, Kenneth," she said.

"That's right, my dear," he said, looking up for a moment; "I hope you'll enjoy it."

"Are you not coming with us?" she asked aghast.

"I? Well, no; it's not my custom, Kate; but it's quite right for you to go. I like to see small girls attending to their devotions. Well?" for Katharine stood looking at him with a strange expression on her face, and then turned silently away.

"Poor little girl, I'm afraid I've scared her," he thought to himself, as he knocked the ashes out of his pipe. "She didn't know she had such a heretic for a brother. Well, it can't be helped, the blow would have had to come sooner or later, but I'm sorry to wound her. Besides she's a first-rate little girl."

Katharine had felt stabbed by her brother's words. Nothing could possibly have grieved her more than to find that Kenneth cared simply nothing for those things which were so dear to her.

She was an excitable child, and by no means strong, and this sad blow seemed to take all the life out of her. She had pictured having Kenneth beside her in church, hearing his voice mingling with hers, sharing perhaps her hymn-book, and having him with her afterwards at the Holy Communion. The long pew would feel empty and lonely no longer she knew if Kenneth was with her.

But oh! it was a dreary little face that Mrs. Forster saw in the pew that morning by the side of Mrs. Emerson. Sadder indeed than she had ever seen it before, and when after service Mr. and Mrs. Emerson went out, leaving her alone, Katharine knelt down in the corner furtherest from every one and cried. But yet that quiet service comforted her, and she resolved, as she knelt at the Communion Table, and remembered what the Lord had done for her, that she couldn't let a day pass without praying earnestly that her brother might one day learn to love and serve the Lord who had died for him.

"Where is Kathie?" asked Kenneth, on seeing Mr. and Mrs. Emerson arrive home alone.

"She is staying to the Holy Communion," answered his aunt.

"I may as well walk down and meet her," he thought to himself. He went rather a long way round, and imagined after all that by so doing he might have missed her, but just as he was turning homewards again he caught sight of her.

"Well, Kath," he said cheerfully, tucking her arm into his, and Katharine was able to meet his smile with an answering one, for did not God hear and answer prayer?

Eily Malony stood gazing in at Mrs. Pretty's toy-shop window, with her small hands clasped behind her back.

That shop window had always fascinated Eily ever since she could remember. Dolls of all shapes and sizes were there, large coloured bouncing balls as big as her head. Noah's arks, tops, whistles, tea-sets, everything that any little girl or boy could possibly desire was in that shop window.

And this morning, with her threepenny-bit folded safely away in her little brown hand, Eily felt as rich as a queen, and looked at all the fascinating toys with the delightful consciousness that she was able to choose what she would, yet all the while having set her heart on one special doll, which was even now staring at her with its unnaturally large blue eyes. It was a rag doll with feverishly bright red cheeks and lips, but what had attracted Eily's special fancy was the fact that, notwithstanding being a rag doll, it had real hair of a beautiful golden colour.

It was lovely in Eily's eyes, and seemed to be looking at her now quite pleadingly from the window. And yet she hesitated; opening her little brown hand she looked down upon the threepenny-bit. Yes, there it was, bright and round, and with a hole in it. She had kept it now for a whole fortnight without spending it, and had let last Monday pass without even looking at the toy-shop window. All that week she had turned resolutely away from that fascinating sight, as she remembered about the little widows, of whom her grandmother had spoken.

She had been dreaming a great deal of them lately, and somehow in her dreams her threepenny-bit was mixed up in a strange way with those poor little black girls.

But yet, though a week had passed, the missionary box had never come, and this morning she had set out almost resolved to think no more of the "widdys," as she called them, and buy the doll with the golden hair and blue eyes there and then. And yet as she stood surveying the threepence she could not quite make up her mind.

Looking up again at the window her face suddenly changed, for a hand from inside the shop was visible now among the toys, and to her dismay took hold of the golden haired beauty, and in a minute it was gone! This made up Eily's mind.

Quick as thought the child ran up the step into the shop. Yes, it was just as she feared, some one was there before her. Another little girl had also been attracted by the golden hair and blue eyes, and was now contemplating it gravely.

"Come now, I wouldn't choose that, Miss Mary," said her nurse, who was standing by; "it isn't half so pretty as the china one. See, this one has black hair done up in the new style, with gold earrings too, and is only a penny more. I wouldn't have that one if I was you, it's just like the one baby had a few weeks ago, and she didn't care for it at all after the first day."

And, to Eily's relief, the first doll was laid down again, and, after a few minutes, the little girl and her nurse left the shop.

But the terrible suspense had been enough for Eily; she laid the threepenny bit down on the counter, and, pointing to the rag doll, said with determinaton, "Please, ma'am, I'd like her."

"Well, you don't take long in making up your mind, my dear," said the shopwoman good-naturedly; "shall I wrap it up in paper for you, or will you have it as it is?"

"As it is, please ma'am," said Eily, marching off triumphantly with the doll in her arms.

At the first quiet corner she sat down on a doorstep to have a closer look at her treasure. Yes, it was lovely. There was no doubt about that in her mind; and the golden hair was so silky and soft. Oh, she should love her doll very much she felt sure, and would be ever so careful of it. She would not feel nearly so lonely now when Granny went out with her vegetable cart, for she would have her doll to keep her company. She felt supremely happy as she walked home with her baby in her arms, and all thought of the little widows had left her. Patty Malony had just come home from selling her vegetables when Eily arrived.

"Look, Granny, look!" the child exclaimed, holding up her doll; "isn't it just a beauty?"

"And sure it is, honey," answered Patty, surveying it, "and has got eyes the same colour as your own. Bless my soul. Now aren't you pleased, darlint?"

"What's this, Granny?" asked the child suddenly, her eye having caught sight of something on the table.

"Why, what is it but the missionary box. It came this very morning after you'd set off for school. Sure enough, a lady came herself and brought it, and a right nice lady she is. It's the box I was telling you about, darlint," as Eily stared silently at it. "You remember the minister's sermon about the poor critturs in foreign parts. It's to teach people to love the good God, and to be kind to them poor little black widdys."

Eily looked at the missionary box stedfastly without answering. It was a small oblong box, with bright letters painted outside.

"What do the letters say, Granny?" she asked.

"I can't rightly say, darlint, for I never was a scholar; but I think the lady said something about specialities and thanks. Anyhow, honey, I know she said that the box would help us to show we thanked the Almighty for His blessings. She said she didn't expect we should be able to spare much, but I don't know, I feel as if I should like to show I thank Him every time I look at you, light of my eyes and desire of my heart, and this morning I've had extra good luck with my vegetables, so I've put in a halfpenny already. Shake it, darlint, and you'll hear."

But Eily did not shake it. She thought of the black little "widdys," and sighing, took up her doll, but somehow she did not look quite so beautiful as before.

Mrs. Forster had been as good as her word when a week ago she had promised her husband she would find him a secretary for the C.M.S. the following day. She had succeeded sooner even than she had hoped.

Having written down a list of names of probable secretaries, she determined to call upon some new arrivals at Tryton. Mr. and Mrs. Roy had only lately taken a little house close to St. Andrews, standing by itself in a small garden.

On calling, Mrs. Forster found that Mr. Roy had been a missionary in India for many years, but had now come to Tryton apparently to die. Being his native place, the doctors had advised his trying what its air would do for him, but the move seemed at present to have worked only harm.

Mrs. Forster liked much what she saw of Mrs. Roy, and was not long in finding out that her whole heart was still in the work she and her husband had left behind them. It struck Mrs. Forster, while talking, that possibly she might be the very one for the secretaryship, and though it was of course a great disadvantage being such a stranger in the place, this might be counterbalanced by the fact that she could probably enter into the work with more zeal and enthusiasm than was possible for one who had not laboured personally among the heathen.

Instead of going the round of calls Mrs. Forster had intended, she went straight home, after visiting Mrs. Roy, to consult with her husband as to the expediency of asking such a new comer to undertake the post of secretary, and, after some talk, Mr. Forster determined to call and find out whether Mrs. Roy would be willing and able to take up the work. No persuasion was needed. Mrs. Roy was only too glad to do what she could for the work that was so dear to her heart, though she explained that she could not spend as much time over it as perhaps it would need, should the interest of the people increase quickly.

Her husband being such an invalid needed much care and attention, and she could seldom leave him for longer than an hour at a time. But as a good deal of the work would consist in what could be done at home, she felt it was such as she could undertake, and should she find it more than she could manage she had no doubt that when once started, some one might be found to take it up who would have more time to devote to it.

So the secretary was found, and the missionary work seemed likely, with God's blessing, to flourish in Tryton.

## WOMEN'S WORK AT KU-CHENG.

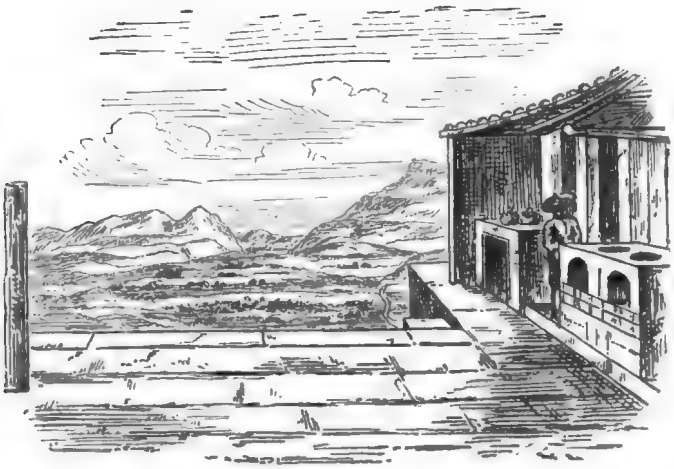
*Letter from Mrs Banister to the Editor.*

C.M. House, Fuh-Chow,
*October 25th*, 1884.

I HAVE just got from Chitnio a short account of a visit she recently made to Ku-Cheng, which I now forward to you, hoping it may be of interest. *Chitnio* is, I need hardly remind you, our valuable assistant teacher in the Bible-Women's Training School; her portrait appeared some time ago in the Gleaner (Dec., 1882). Ku-Cheng is under my husband's care, and I have on several occasions accompanied him on interesting tours through the district, the last occasion being in the early part of this year, when we made a stay of two months. We had rooms in the house adjoining the church in the city of Ku-Cheng, and these rooms we made our home for the time being, from thence going out through the surrounding district on itinerating tours. The Chinese New Year had just come in, and Chitnio had been spending the holiday with her friends and relations. I soon found that she had used the time well—making use of every opportunity she had for speaking for the Master; telling the heathen women she met of the love of God in giving His Son for them; seeking out those women who, already baptized, seemed to be growing cold or careless; encouraging and helping all around her in every way.

A few days after my arrival she left Ku-Cheng to go back to her work at Fuh-Chow, but we had one Sunday together, and on that Sunday afternoon we had a nice meeting of women, Chitnio addressing them on the "New Birth." After Chitnio's departure I had great numbers of visitors, as it had become known in the city that I was staying at the chapel. I and my husband went to the houses of Christians, once being obliged to give up our project by reason of the large crowd of boys and idlers who gathered at our heels as we passed through the streets, and insisted on coming into the houses which we entered, to the great discomfort of the inmates thereof. To get rid of our following, we made our way to the city gate and passed outside; even the most persevering of the boys did not follow us far from the gate, not being as fond of walking as we.

One afternoon we went to a village a short distance from the city, where lived several members of the Ku-Cheng congregation. We inquired for Christians, and were led to the blacksmith's shop. One of two men engaged in mending a plough immediately saluted us, and throwing off his apron, led the way to his house, but finding there was no woman in the house, we went afterwards to the house of a "Hwoi-mi" (literally "Church Mother"). As it was, like all Chinese houses, stuffy and close, I elected to take my seat in the courtyard, and soon I had round me the women from all the houses near. My husband sat on a stone in the road, just outside the gate, and engaged the men while I talked to the women, who were quite eager to listen, one of them repeating after me such little sentences as "God is one," "God made all things," "Jesus is God's Son," "Jesus died for our sins," "If we trust Him, and



VIEW OF KU-CHENG, FROM REST-HOUSE ON HILL, LOOKING WEST.

believe in Him, our souls will be saved." These little sentences she repeated with a little nod of understanding, turning to those next her in the throng.

The following Sunday, a woman, sixty-four years old, was admitted into the Church by baptism. I was much pleased with her; she had such a pleasant, gentle expression, could read very intelligently, and answered my husband's questions in such a way as to leave no room to doubt her fitness for baptism, in so far as men are capable of judging. I went with her to the side of the font, as she seemed to wish it, and, with her fervently-spoken Amen, joined mine. She was the only one in her family who believed.

At a meeting of the City Church Committee held during our stay, the question of how the women of the congregation could be helped and benefited was brought forward, and it was decided that my husband be asked to appoint two or three female "exhorters." So far as I have heard, this was the first instance of female "exhorters" being asked for. Accordingly, on the next Sunday we spent at Ku-Cheng (city), three of the most earnest and intelligent women, one of them being my dear old woman, were, at the close of the morning service, presented with the "exhorters' certificate." We were away from the city several Sundays, but on those Sundays I afterwards spent there I saw that each of the three brought with her a stranger, and I heard that, on one afternoon in the week, these three "exhorters" met, and after prayer together went out visiting. We spent several days at Ang Iong, another place Chitnio speaks of. At that time there were three or four women inquirers, one a nice bright young unmarried woman, another a young mother, whose husband was also an inquirer; and it appears from Chitnio's account that the good work is going on. At most of the stations I visited, women converts were a most marked minority; some little congregations had but one woman besides the catechist's wife in their number, one or two had none at all. At *one* place, viz., Ngu Tu, women formed a considerable portion of the congregation, and here a *Bible-woman* has been working for some years. Does this not say something for Bible-women's work?

My husband said he had never had such good opportunities, such large audiences, in any of his former tours in the district; so we concluded that my presence was a gain, if it were for no other reason than that the folks were attracted thereby to the chapel and the preaching. On one or two occasions the preaching was continued for hours, and yet the audience showed no signs of having had too much of it.

We had one or two adventures during our travels. On one occasion our burden bearers and our cook went astray, so that when we arrived, after a tiring day, at the chapel where we were to spend the night, neither supper nor bed was forthcoming; the men had gone off with all our things to a village of the same name miles away. Another time the weather was so bad we could not reach our proposed resting-place, but had to beg a night's lodging from a farmer. He at first refused us, but afterwards relented and gave us a kind of out-house, where his farming implements and store of unhulled rice were kept. But even of this he seemed to repent, when the whole village crowded into his house to see us. My husband asked him why, if he did not like it, he did not shut them out, but he said he dared not do that or they would get angry.

The reason of Chitnio's last visit, the account of which she writes, was because of the French trouble here at Fuh-Chow; all the women, and the girls from the school, had to be sent home, and Chitnio went with her Ku-Cheng friends. So you will understand her allusions to the fears of the Christians.

The Mrs. Ting whom Chitnio mentions is for the present acting as Bible-woman for Ku-Cheng city, but she will probably go to Hok Ning, to work with Mrs. Taylor amongst the women there, in a short time.

## *Account of a Visit to Ku-Cheng.*

BY MRS. CHITNIO, *Native Bible-woman at Fuh-Chow.*

FIRST went to Ang Iong, a district which belongs to Ku-Cheng. I stayed there for a month and a half. I went to visit the whole village of Ang Iong, both the heathen and Christian women. We had a nice time, and talked to the Christian women, to comfort and encourage them, because they were all so afraid of the war at Fuh-Chow, and many of the heathen people tried to draw away the hearts of the Christian women, telling them not to go to church any more, or pray to God, because the heathen would kill all the Christians, and pull down the chapel. They threatened to do it, to frighten all the Christians, but God has more power. He has taken care of all His children, and nothing hurt them. All the women seemed so happy and brave to go to church, both in the morning and afternoon, without any fear. I had the meeting with several of the women every Friday afternoon, both women and girls, altogether more than ten. The Christian women and girls were more than twenty who came to church on Sundays.

I did enjoy my time at Ang Iong very much. Both the Christian and the heathen women begged me to stay there a little longer, but my children and myself had ague fever, so we had to go to Ku-Cheng city to see the Chinese doctor, and take some medicine, because there is no doctor or any medicine in the village.

The next day I asked one of the Christian women to go with me to see all the Christian women. They were so glad to see me; I asked them to come to the meeting on Fridays; some of them came, and some of them were not well, so did not come. All of us were in the meeting, about ten. The concertina was a help to me, the Chinese were so fond of it; every day they asked me to play some of the Chinese hymns, so I played "Jesus loves me," "The Great Physician," "Oh! happy day," "My God, I am Thine," and some other hymns.

The next day I was going to start to Fuh-Chow; several of the women came in the evening to see, and say good-bye to me; they live rather far away from the chapel, and walked back home after prayers. Mr. Seng Mi took it, and talked some verses of the Bible, and ended with beautiful prayers for the women and myself. It was a very nice evening.

There is another woman, I did not know her, but she knew me, when she heard I was at Ku-Cheng she sent a message to ask me to go to her house, and she would come to church; so I did go with Mrs. Ting. She seemed so nice and glad to see us, and afterwards I asked her how did she know me; she said she knew my husband before he became a Christian—she told him to go and hear this doctrine; so I said to her, "You asked my husband to go to church, but you never believe in the Lord Jesus?" She said, "Yes, I did go before." And I said, "Why don't you come now?" She said she has got many little children, and had not time. I said to her, "I hope you will try and come to church either in the morning or afternoon," I said, "you would not be busy the whole day." Also I said to her, "This world is not our resting-place, we shall never rest till we die."

So the next Sunday she came to church, and stayed till the afternoon service. While I was coming down to Fuh-Chow I said to her, I hoped she would always come now; she promised me to do so.

*October*, 1884.

KU-CHENG CHURCH.

## THE SARAH TUCKER TRAINING INSTITUTION, PALAMCOTTA.

The Rev. V. W. Harcourt, Principal of the Sarah Tucker Female Training Institution,* sends us the following account of his work :—

PALAMCOTTA, *Nov. 11th*, 1884.

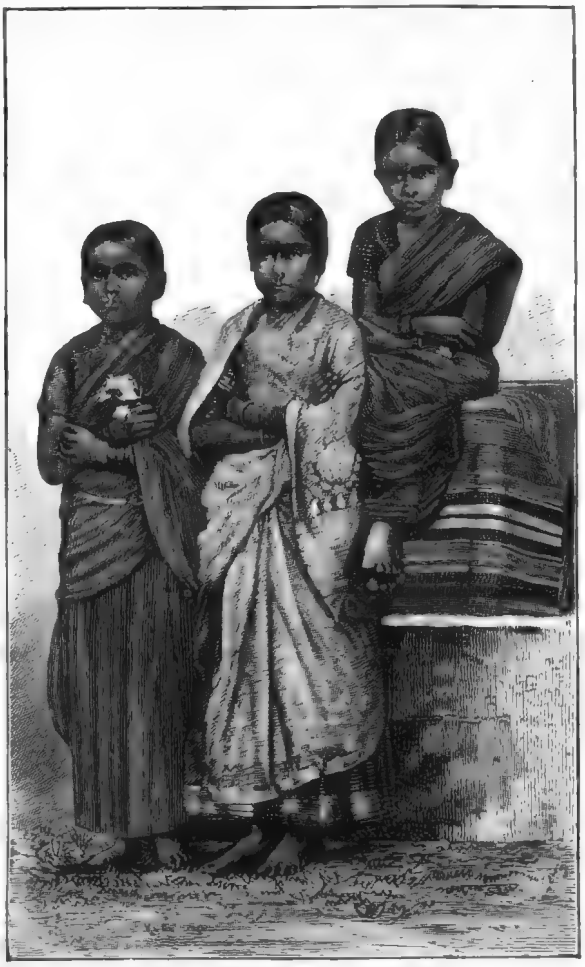
THE work in this Institution is divided among three of us—Mrs. Harcourt, Miss Askwith, and myself. My wife has charge of the household arrangements; sees to the food and clothing of our large Institution, with its 160 pupils and teachers, the largest number the Institution has ever held; looks after the sewing of the higher pupils; and still keeps up the embroidery, which has just gained a first-class medal at the Calcutta Exhibition. She has also to dispose of large boxes of needlework and things that kind friends send us from home. My accounts show a receipt of Rs. 200 realised from the sale of things from Dublin this year.

Miss Askwith takes the pupil-teachers day by day, that is to say, sits by the class a young teacher or student is taking, criticises her lesson, encourages and points out her faults in teaching. This is a very important part in the work of an institution for training schoolmistresses. She has also other classes, and visits the branch schools regularly in the neighbourhood.

I divide my time between the Institution and the district.

Out in the district there are six boarding-schools to visit once a quarter, and as many as I can out of forty day-schools. The girls in the boarding-school and many of the branch schools are supported by ladies' working-parties and families in England. This entails a very great deal of correspondence—a pleasant duty, and peculiarly refreshing to one's spirit, but requiring time.

Visiting the branch schools brings me into gentle, loving contact with Hindus of the upper class. The little thing who passes daily between her home and the school is the family pet, the father's pride. The occasion of my visit to examine the school is a grand day, a gala day, and the little one is dressed in the prettiest cloth, and decked in her brightest jewels to receive me. And when I speak to her kindly, wait patiently for the sum to be worked out, take the needlework from her hands to examine it, at last those little eyes meet mine trustfully, little by little timidity gives place to confidence, and before I leave the school the children are all clustered around me, eager to receive a little Tamil tract, or piece of stuff to make a work-bag, and sometimes an English doll. Then she runs home with the book or doll, or the bright new piece, and when I pass her home afterwards on my way home I see nothing but smiles in the verandah, and the brother, perhaps, or father reading the tract.



HINDU SCHOOL GIRLS, TINNEVELLY.

When I visit a missionary station, we have preaching in the evening. After the day's work of examining the school is over, and when the sun is setting, I take my violin, and call a few boys from the boarding-school, and the catechist or pastor, and we all go and preach the Gospel, and sing lyrics in a neighbouring village.

This is just a rapid sketch of our various portions in the work, and God knows I am not enlarging on its extent to show what grand workers we are, but to let our friends at home know what we do with our time—to help them to sympathise with and pray for us. It is the Lord's work.

Our students are good girls and very manageable, notwithstanding they are getting such little wiseacres. Sebattiae was a quiet, unassuming girl, rather dull, who studied here, and then went home and attended Mrs. Kember's Bible-class. She was taken ill suddenly with cholera. Next day, feeling death was near, she raised her eyes to some texts hanging on the wall that she herself had coloured—"For me to live is Christ, and to die is gain," "Behold I have engraved you on the palms of My hands"—and said, "Mother, I am ready to go. He who said those gracious words will care for you." On her taking leave of her mother, with her two hands joined like one about to start on a journey, her mother said, "Child, where are you going? why are you taking leave of us?" She replied, "I am going to heaven, and shall see you again when we all meet at the last day." Then she called her little brother Samuel, and made him promise to read his Bible and go to church and school regularly. "Samuel," she said, "I know you are a lazy little boy, and though you say you will, I hardly believe you. You must kiss me as a pledge that you will." She gave him also her book of daily texts and meditations, telling him to look at the part she had marked, which was on the Lord Jesus' sufferings. And then, once more bidding them adieu, she passed away. Her relation, one of my schoolmistresses, and the child's father, gave me these details. I believe many of our girls in the Sarah Tucker Institution are true disciples of the Lord, particularly the higher girls, or those in the normal classes. The seed has been carefully and prayerfully sown in their hearts from early childhood. I see them continually unexpectedly, and I hardly ever see conduct inconsistent with a high standard. They conduct their private prayer-meetings after class every day without any reminder of mine; they enjoy singing their Native hymns and tunes; in times of sickness they lean upon prayer. Surely it would be lack of faith for us to doubt that the good seed is taking root, and will in due time bear precious fruit.

* Other accounts of the Sarah Tucker Institution appeared in the GLEANER for January, February, March, June, July, and September, 1875.

## ATTACKED BY BEES.

THE Rev. J. P. Ellwood, Missionary at Jabalpur, North India, relates an adventure he and his party had with bees while on an itinerating journey last year :—

It is said that people live and learn even in the common things of every-day life, and surely this was verified during our journey to Bandakpur. We had a new experience of camping life, which might have proved very serious, but as it happened all of us escaped comparatively unhurt. It so happened that in one camping-ground there were three nests of bees on the trees. As soon as the servants and cartmen began to cook their food, the bees evidently resented the intrusion, and thereupon one nest descended in great anger and attacked Mrs. Ellwood, who was quietly walking round with our little girl. She gave the alarm, and immediately Jane, the Frances Ridley Havergal Fund Bible-woman, came to the rescue, but poor unfortunate Jane now came in for the brunt of their anger. Mrs. Ellwood, being badly stung, rushed into the tent, but poor Jane could not rid herself of the bees. The catechists and servants came to her assistance, and they also had to share the conflict, for by this time the bees of the other nests, hearing the conflict below, rushed down upon us. The word was given to all, "Rush from the camp and save yourselves," and in a few minutes our camp was one of wild confusion, never to be forgotten. Catechists, Bible-women, and servants, with their half-cooked food, bullocks, and other animals ran helter-skelter for dear life over ploughed fields, and the bees after them. The scene was most ludicrous and yet terrible, and the bees made their presence felt in a very painful way. After making good our escape we all sat by the roadside, fearing to return to our tents, for return might have proved fatal to some of us. Fortunately there was a road bungalow two miles off, and there we found an asylum for the night. We did not forget to thank our heavenly Father for sparing our lives. Only a short time ago, a European doctor in a similar position was stung to death by a swarm of bees. We were forcibly reminded of the Psalmist's words, "They compassed me about like bees," and we thanked God and took courage.

## THE MONTH.

THE Anniversary of the Society will (D.V.) be on May 4th and 5th. On the Monday evening Archdeacon Richardson will preach the Annual Sermon at St. Bride's. At the Clerical Breakfast on Tuesday morning, the Rev. W. N. Ripley, of St. Giles's, Norwich, will give the address. Lord Chichester will preside at the Annual Meeting, and among the speakers will (it is hoped) be the new Bishop of London, Bishop Young of (Southern) Athabasca, the Rev. H. C. G. Moule, representing Cambridge and China, the Rev. C. C. Fenn (on his recent mission to Ceylon), the Rev. H. W. Webb Peploe, and Archdeacon Henry Johnson, of the Niger (if home in time). At the Evening Meeting the new Bishop of Exeter will preside, and the speakers expected are Archdeacon Johnson, the Rev. C. F. Warren (Japan), the Rev. Gilbert Karney, the Rev. G. Furness Smith, about to go out to India, and Mr. C. Douglas Fox. At Mr. Wigram's Breakfast to the Hon. District Secretaries, on Thursday, the Rev. H. A. Favell, of St. George's, Sheffield, will give the address.

THE great meeting at Exeter Hall on March 24th (of which we give some account on another page) will be memorable as the last public appearance of the honoured and deeply lamented Earl Cairns. To the Church of Christ in general, and the Church of England in particular, the death of such a man is a sorrow indeed. He was not only in the first rank of statesmen and lawyers, but a thorough and whole-hearted Christian. We may well thank God that his last act was to preside at a missionary meeting, and his last speech a plea for the Heathen and Mohammedan world. In the very last half-hour of his life he alluded to that meeting, and spoke of the duty of spreading the Gospel. Lord Cairns was a very warm friend of the C.M.S. He spoke at the anniversaries in 1880 and 1883, and it was his regular habit to preside at the annual meetings at Bournemouth, where he resided.

AT the request of Lady Cairns herself, the Earl's speech on March 24th (which we give at p. 52) has been printed separately, together with some of his dying words, for general distribution. We are also printing in a larger pamphlet that speech and some others he had delivered in behalf of the Society. Copies of both can be had at the C.M. House.

THREE thousand five hundred extra numbers of the April GLEANER were printed early, and were distributed with other papers at the Exeter Hall meeting. Among the papers was a special address to the young men present, suggesting to them what they might do for the missionary cause, particularly if unable to go out themselves. Men in London were invited to join the C.M.S. Lay Workers' Union, as one of the best possible ways of helping the work. Some forty members of the Union acted as stewards at the meeting, and did excellent and self-denying service. We hope the result will be a large accession to their ranks. Several men also who were present have offered for the foreign field—eleven within a week of the meeting. We hope many, if not all of these, may prove to be truly called of God for missionary service.

IN response to the suggestion of many friends, the C.M.S. Committee have decided to undertake a Gordon Memorial Mission to the Soudan. They appeal for special contributions to a Gordon Memorial Mission Fund; and as soon as enough has been received to bear the cost of sending two or three men to Suakin in the first instance, and the right men are found, that preliminary step will be taken.

WE would ask the prayers of our friends for our missionaries in the Saskatchewan districts, the scenes of the insurrection which has been causing so much anxiety in Canada. At the time of writing we have heard nothing of them. The Rev. I. J. Taylor was at Battleford; the Revs. H. T. Bourne and W. R. Flett at Prince Albert; the Rev. J. Hines at Asisippi; the Rev. J. W. Tims on the Bow River; and the Rev. S. Trivett, of Fort Macleod, has arrived in England.

WE regret to say that the Rev. A. J. P. Shepherd, the valued Director of the C.M. Children's Home, has been suffering from illness, and has been ordered abroad for some months. The Rev. W. and Mrs. Gray have taken Mr. and Mrs. Shepherd's place during their absence.

ANOTHER member of the C.M.S. Committee has been visiting Egypt and Palestine—Mr. R. N. Cust. He has been greatly interested in the Society's Missions there.

THE Bishop of Sierra Leone has appointed the Rev. James Hamilton Archdeacon of Lagos. Mr. Hamilton was formerly C.M.S. missionary at Sierra Leone, then for several years Association Secretary for Hants, Berks, Bucks, and Oxon, and recently Secretary of the Niger Mission. This appointment will give hearty satisfaction to the many C.M.S. friends who know and value him.

THE famous church at Mengnanapuram in Tinnevelly, built by the Rev. John Thomas forty years ago, and described by Bishop Cotton in a memorable letter to the present Dean of Westminster, has at last got its proper clerestory and roof on. It was temporarily thatched, and has never been completed until now. It was re-opened on January 22nd with a special service, conducted by Bishop Sargent, Bishop Caldwell preaching the sermon. There were 25 Native clergy present, and 2,300 people (hundreds being unable to get in); and no less than 736 communicated. Bishop Sargent has sent us a further account, with a fine photograph, which will appear hereafter.

THE Rev. James Johnson, Native Pastor of Breadfruit Church, Lagos, has sent a most deeply interesting account of a recent spiritual revival in his large Yoruba congregation. We hope to print some part of it hereafter.

THE Annual Report of the Abeokuta Native Pastorate Auxiliary Association has been received. It was presented at a public meeting held in Ake Church on July 21st, 1884, "his Highness Chief Josiah Olumide in the chair," and has been printed by Mr. Townsend, of Exeter, in English and Yoruba. In the subscription list there are fourteen columns of names of subscribers in cowries, *e.g.*, "Mrs. Sarah Arefunwun, 20 hds.;" "Mr. and Mrs. Moses Moses Lugbesun, 7 hds.;" "Beckley Egbe Odomokunrin ile, 26 hds., 20 st.;" "Mrs. Fanny Yeyeja, 50 hds.;" and so on. The total acknowledged in the Report is "13,579 heads, 19 strings, 25 cowries," value in sterling, £452 13*s.* 7½*d.*

AT Onitsha on the Niger, on December 28th, Archdeacon Henry Johnson baptized 50 adult converts and 33 children. Of these, 67 were from the new station of Obotsi. There were 1,081 persons present. In the afternoon, Bishop Crowther confirmed 23 candidates. On New Year's Day there were 64 communicants. On January 4th, Mr. Pythias James Williams, Native Catechist at Gbebe, was ordained deacon by the Bishop. Archdeacon Johnson presented the candidate, and preached the sermon on John xxi. 17. We are thankful to say that Mr. J. Burness, the Lay Secretary of the Niger Mission, continues in fair health.

AN impressive Watch-night Service was held on New Year's Eve at St. Barnabas', Tuwon, Brass River, Niger Delta. Archdeacon Crowther writes, "I followed closely Messrs. Moody and Sankey's meetings. Addresses were delivered by Native Chiefs, Samuel Sambo and James Spiff, in the Idzo language, and by myself. The opening prayer was offered by Chief Cameroon. Silent prayer followed, deep stillness pervading the building though 431 persons were present; which was broken by the clear tones of the church bell striking twelve. I trust many hearts were touched. The addresses were spirited, searching, and full of Christ."

AMONG the officers lately ordered to Egypt is Major Seton Churchill, a member of the C.M.S. Committee, one of the Hon. Secs. of the C.M.S. Lay Workers' Union, and Hon. Sec. of the Kensington C.M.S. Association. In the *Churchman* of last month there was a capital article by him on Foreign Missions, and what military men think of them.

### Topics for Thanksgiving and Prayer.

Thanksgiving for the increased interest in Foreign Missions shown among young men. Prayer that many may be fitted for Missionary service, and that many more may labour in the cause at home.

Prayer for Ku-Cheng (p. 57), the Sarah Tucker Institution (p. 59), the Niger stations (above).

Prayer for the proposed Missions at Aden (p. 51), and in the Soudan (above).

Prayer for the Missionaries in the Saskatchewan district, in this time of peril (see above).

Prayer for a blessing on the Society's Anniversary.

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VOL. XII.] [NO. 138.

# THE CHURCH MISSIONARY GLEANER.

JUNE, 1885.

## MISSIONARY ALMANACK.

L. Qr. 6th .. 12.5 midnt. N. M. 13th .. 10.42 p.m. **June.** F. Qr. 19th .... 1.48 p.m. F. M. 27th .... 11.18 a.m.

I BELIEVE IN JESUS CHRIST—(*Resurrection, &c.*).

| | | |
|---|---|---|
| 1 | M | Acts 2. 31. David spake of the resurrection of Christ. |
| 2 | T | 1 Cor. 15. 14. If Christ be not risen, then is our preaching vain. *C. H.* |
| 3 | W | Luke 24. 34. The Lord is risen indeed. [*Blumhardt died*, 1883. |
| 4 | T | Luke 24. 39. A spirit hath not flesh and bones, as ye see Me have. |
| 5 | F | 1 Pet. 1. 3. A lively hope, by the resurrection of Jesus Christ. |
| 6 | S | John 11. 25. I am the Resurrection and the Life. *Mrs. Hinderer d.*, 1870. |
| 7 | S | Heb. 12. 2. **1st aft. Trin.** Jos. 3. 7 to 4. 15. John 17. *E.* Jos. 5. 13 to 6. [21, or 24. Heb. 12. *C. T. Hoernle died*, 1882. |
| 8 | M | Rev. 1. 18. I am He that liveth and was dead. |
| 9 | T | Rom. 6. 9. He being raised from the dead dieth no more. |
| 10 | W | Rev. 1. 18. I am alive for evermore. [of the resurrection. |
| 11 | T | Acts 4. 33. **St. Barnabas.** With great power gave the Apostles witness |
| 12 | F | Eph. 4. 10. He that descended is the same also that ascended. |
| 13 | S | Heb. 7. 25. He ever liveth to make intercession for them. |
| 14 | S | John 20. 31. **2nd aft. Trin.** Judg. 4. John 20. 19. *E.* Judg. 5. or 6. 11. [James 5. *Persia Mission adopted*, 1875. |
| 15 | M | Ps. 110. 1. Sit Thou at My right hand, until I make Thine enemies [Thy footstool. |
| 16 | T | Heb. 1. 3. When He had purged our sins, sat down on the right hand. |
| 17 | W | Rev. 3. 21. I am set down with My Father in His throne. *S. Crowther* [*brought to Sierra Leone*, 1822. |
| 18 | T | 1 Cor. 15. 25. He must reign till He hath put all enemies under His feet. |
| 19 | F | Col. 2. 10. Head of all principality and power. *Mrs. Sargent d.*, 1883. |
| 20 | S | Rev. 11. 15. **Queen's Accession.** The kingdoms of this world are become [the kingdoms of our Lord. |
| 21 | S | 2 Pet. 1. 11. **3rd aft. Trin.** 1 Sam. 2. 1—27. Acts 4. 32 to 5. 17. *E.* 1 Sam. 3. |
| 22 | M | Ps. 96. 3. Declare His glory among the heathen. [or 4. 1—19. 2 Pet. 1. |
| 23 | T | Ps. 96. 13. For He cometh to judge the earth. |
| 24 | W | Mal. 3. 2. **St. John Bapt.** Who may abide the day of His coming? *Bp.* [*Hannington cons.*, 1884. |
| 25 | T | Acts 1. 11. This same Jesus shall so come in like manner. *1st baptism* |
| 26 | F | 2 Tim. 4. 1. Who shall judge the quick and dead. [*Osaka*, 1876. |
| 27 | S | 2 Thess. 2. 1. We beseech you by the coming of our Lord. [1 John 3. 1—16. |
| 28 | S | 1 John 3. 2. **4th aft. Trin.** 1 Sam. 12. Acts 8. 26. *E.* 1 Sam. 13. or Ruth 1. |
| 29 | M | 2 Pet. 3. 12. **St. Peter.** Looking for and hasting unto the coming of the [day of God. *Bp. Crowther consec.*, 1864. |
| 30 | T | Rev. 22. 20. Surely I come quickly! Even so come, Lord Jesus! |

## MISSIONARY MEDITATIONS ON THE ACTS.

### VI.—None Other Name. (*Acts* iv. 12.)

WHO, in meditating in this holy Book, can pass by these great words? They are the utterance of Peter. Not of Peter the timid denier, but of "Peter filled with the Holy Ghost," the true missionary, the bold confessor of the one great Name. He stands before "rulers and elders and scribes." Summoned before the religious council of the day, he and his companion-preacher were asked, "By what power, or by what name, have ye" healed this impotent man?

With Peter there was but one Name. High above all others, all others dwindled into naught before It. A "good deed," his accusers acknowledged, had been done. Who could do a good deed, a deed so manifestly good as this, but only He, He whom they had "set at nought"—but He who now proved himself to be "the Head of the corner." Peter catches fire as he tells forth the Psalmist's words. And he preaches the Salvation of God. With that theme before him, there is but one Name to utter. "Neither is there salvation in any other, for there is None Other Name under heaven given among men, whereby we must be saved."

He had found salvation there himself. He yearned to "tell it out." This is now his uppermost thought. How beautifully, how naturally, he glided from the healing of the body to the healing of the soul. And when this is the theme, there is no Name but one. Evidently his vessel, and we know how brittle it was, was filled with Jesus. He speaks of Him. Of Him only. In my ministry let me think of this.

There is None Other Name which can heal the wound of sin. There are broken hearts here and there around us. Troubled spirits in India, in Africa, everywhere. For the Holy Ghost is in all lands, awakening earnest desires for a peace which can be found only in that Name. None Other Name can give it.

None Other Name must be on the lips of our missionaries. My lowly offering to this Society is only given to God that this Name may be proclaimed in all the earth. If the Society stoops to a lower work, and sends out men with another aim, it betrays the trust we repose in it. Men who know the Name, and only such, must be sent out to tell the Name. For in missionary work above all, there is None Other Name.

I must not be disappointed if this Name fails to win. I know, for He has said it, that "all that the Father giveth Me shall come to Me"; and I know too, for it is His own encouraging word, that "Him that cometh to Me I will in nowise cast out." The world which rejected Him will not receive His Spirit. The company before whom Peter stood did not, would not come. To them the Name was not as "ointment poured forth." They only "threatened" the preachers, "straitly" threatened them. This was, apparently, the only result of their preaching that day.

They went away to pray, and the place "was shaken," and they were "all filled with the Holy Ghost." None shall utter the Name in vain.

J. E. Sampson.

## AFRICA AND ITS MISSIONS.

### VI.—West Africa.

WEST AFRICA, as usually understood, is that part of the continent stretching along the coast from the River Senegal to the Cameroon Mountains, and inland to include all the basin of the Niger; the Great Sahara bounding it on the north, and its eastern limits being about the longitude of Lake Tchad; and not including the vast districts farther south, watered by the Ogowé and the Congo, which are now sometimes called "West Africa."

The old names for the several sections of the sea-board, derived from their characteristic productions, viz., Grain Coast, Ivory Coast, Gold Coast, Slave Coast, have dropped out of use, except the third of these, Gold Coast. Along these coasts are numerous European settlements. France has extensive possessions on the Senegal, and some isolated posts between Bathurst on the Gambia and Sierra Leone, both which are English. The Portuguese also have some small stations, the remnant of their once immense empire. The Grain Coast is occupied by the Republic of Liberia, a settlement formed by an American Colonisation Society in 1823, and occupied by Negro emigrants from the United States. On the Gold Coast there were formerly British, Dutch, and Danish settlements; but now it is almost entirely British, the Danes having sold their territory to England in 1850, and the Dutch in 1872. Two small sections are occupied by the French. On the Slave Coast, Germany has a footing, and Great Britain has a long slip of territory, the capital of which, Lagos, is by far the most flourishing port in all West Africa. In the Niger Delta a British protectorate has lately (1884) been established. The recent Berlin Conference has recognised the dominant influence of England on the Lower Niger and the Binué, as well as of France on the more inland waters of the Niger proper (the Kworra). The Cameroons district has lately been occupied by Germany.

A WOMAN OF SENEGAL, WEST AFRICA.

West Africa is peopled by an immense number of races and tribes, almost all of them of the well-known Negro type. But the great Fulah people, which, during the last hundred years, has become so powerful, are distinct from the Negro. Their colour is not so black, and in appearance they are handsomer.

The first Mission undertaken by the C.M.S. in West Africa was to the Susu people, on the Rio Pongas, north of Sierra Leone, in 1804. The Society had already prepared and printed in the Susu language a Grammar, Vocabulary, Spelling-book, three simple Catechisms, and the Church Catechism, employing for that purpose an agent of the Glasgow Society who had been for a short time on the coast. This was in fact the very first work done by the Committee. The next tribe to be brought under Christian instruction was the Bullom, among whom a missionary settlement was opened opposite Sierra Leone, in 1812, by Nylander, a devoted missionary who, for nineteen years, faithfully laboured for Africa, never once leaving his post until, through the gates of death, he passed to his home above. These pioneering efforts were carried on under the most discouraging circumstances, and were attended with serious loss of life. In 1817 the slave trade revived, and at the instigation of the slave-dealers the mission buildings were destroyed by fire. On all sides the opposition became so formidable that the missionaries were compelled to withdraw from the settlements they had formed and to take refuge in Sierra Leone.

The Sierra Leone and other Missions will be noticed separately. The C.M.S. never resumed its work on the Rio Pongas, wider openings having meanwhile presented themselves elsewhere. But a new Mission was established there in 1854 by a Church of England Association in Barbadoes; and it is still carried on in connection with the S.P.G.

In 1840, the Society began a Mission to the Temné or Timneh people, occupying for that purpose Port Lokkoh, a place of some importance sixty miles up the Sierra Leone River, on the caravan route to the far interior. The Rev. C. F. Schlenker resided there for ten years, and did a remarkable linguistic work, but the Mission had then to be closed owing to Mohammedan hostility. Port Lokkoh was re-occupied in 1875, and the Gospel is patiently preached both to the Timnehs, heathen and Mohammedan to the Sierra Leone Native traders settled at the place.

Nowhere is the curse of Babel a greater obstacle to material progress and missionary effort than in West Africa mentioned in a preceding article, Mr. Cust reckons 195 lang and 49 dialects in the Negro linguistic group; and of these 150 languages and 40 dialects may be reckoned to " Africa"; to which must be added the Fulah language, of five varieties are registered. By far the greater part of t formation which has thus been collected and classified ha derived from missionaries. The Rev. Dr. S. W. Koelle, wh a C.M.S. missionary at Sierra Leone from 1847 to 185 well as for many years afterwards at Constantinople), comp remarkable work, "Polyglotta Africana," containing brief parative vocabularies of no less than 200 languages and di which he found spoken by the liberated slaves at Sierra Le

Little public recognition has rewarded the missionary sc who have toiled so patiently through long years in re previously little known or unknown languages, and in ren into them the Word of God. But Koelle's "Polyglotta Afri and works in Vei and Kanuri, obtained the Volney prize aw annually by the French Institute to the best linguistic and the same honour was gained in 1877 by Schön's studies and translations. Schön also received the degree of *honoris causâ*, from the University of Oxford, in 1884. Cust says, "The great propagandists of linguistic knowle Africa, as in Asia, America, and Australasia, have been th sionaries of Christ's kingdom. In many languages the Scri are the only book, and the Scholar would be devoid of all of gratitude, if he did not heartily thank the missionary fo ing out to him channels of information hopelessly conceale

GROUP OF FOULAHS, WEST AFRICA.

THE Rev. E. J. Peck acknowledges, with many thanks, the fol sums contributed by readers of the GLEANER towards the fund f chasing a steam launch for use in his Mission:—B. and E. T., 2*s.*; 7*s.* 6*d.*; E. and A., £1 5*s.*; S. A. A., £1; "Anon.," 5*s.*; H. P. E. H., Eton, £5; "A Well-wisher," 1*s.*; "First-fruits of the Season A Reader of the GLEANER, 5*s.*; A Friend (in stamps), 2*s.* Total, £9

## THE CHURCH AT MENGNANAPURAM.

ON Christmas Day in 1837, the year of Queen Victoria's accession, a young C.M.S. missionary, John Thomas, preached his first Tamil sermon in a little "prayer-house" in a small village in the midst of a sandy desert in Tinnevelly, which, having a few Christians in it, was called Mengnanapuram, "the Village of True Wisdom." There Mr. Thomas laboured for more than thirty years. He dug wells, and made a beautiful oasis in the desert. He built a large church in 1847—the church which Bishop Cotton so graphically described. That church was thatched temporarily, and the roof has only now been completed. Of this completion Bishop Sargent sends the following interesting account.

Mengnanapuram is now the centre of a district in which there are 18,000 Tamil Christians, living in 200 villages, and ministered to by 21 Tamil clergymen. In the whole province of Tinnevelly there are more than 80,000 Tamil Christians connected with C.M.S. or S.P.G., and about 100 Tamil clergymen.

*Letter from Bishop Sargent.*

PALAMCOTTAH,
*26th January*, 1885.

I cannot tell you how gratified and thankful I am at the termination of the building of such a church as is now to be seen in Mengnanapuram. A description of it will, I am sure, interest our many friends in England. As the church now stands it measures 90 feet long by 58 feet wide. The walls are 42 feet high. The Rev. J. D. Thomas in 1868 finished the tower and spire with wrought stone; its height is 187 feet. All that I had to do was to raise the clerestory of the church, and put on a substantial roof of tiles. Formerly it had a temporary palmyra leaf roof. Now the clerestory walls have been carried up 13 feet higher, each side having five windows of three lights each, and on the east side over the chancel arch a window with five long lights, such as is seen nowhere else in Southern India, the admiration of all beholders. The pulpit is of beautiful satinwood from Ceylon, the gift of Mr. Charles Cocq to Mr. Thomas, some thirty years ago. The lamps were the offering of the Thomas family to the church, and cost nearly 1,000 Rs.

MENGNANAPURAM CHURCH.

In reference to this church, I have been a "beggar" only to the Bishop of Madras and Miss Gell. But I have not spared the natives. Within the last three months I have got 1,000 Rs. from the Christians of Mengnanapuram district, and especially the congregation at the station.

I fixed upon the 22nd of January for the opening, as being a convenient day in the week for travellers, and because it was Mrs. Thomas's birthday. I conducted the service, and Bishop Caldwell preached. It is interesting to know that when the Rev. J. Tucker laid the foundation-stone on the 20th June, 1843, and gave the appropriate address at the time, Dr. Caldwell interpreted for him; and when the half-finished church was made useful for service, December 9th, 1847, I preached the first sermon. Strange to say the head workman, in whom I had the fullest confidence for his skill, died just twelve days before the dedication. He had, when ill, a presentiment that he was not to see the accomplishment and dedication, but, like Moses, view the land from a very close point, and then expire. His father had been the man whom Mr. Thomas initiated into such kind of church work, and who, as the beautiful Gothic building sprang up under their hands week by week, became so impressed with the excellency of the Christian architecture, that he concluded the religion must have the same superiority, and so he, with all his family and circle of relations, became Christian. He died after a few years, and his son took the father's place, and lived till just before the day of dedication.

The service began at 11.30. There were twenty-three English ladies and gentlemen present. There were twenty-five Native clergy in surplices. The number of communicants was 736, and I find that not less than 2,300 persons could have been present, and there must have been between 3,000 and 4,000 outside who could not get in. Every spot was occupied, not only in the church, but in the transept rooms—the room under the tower, and the room above it, which has a wide-arched opening looking into the body of the church.

Our first difficulty in beginning to build was how to erect a substantial scaffolding, so as not in any way to injure the present beautiful black and white slab flooring. The thought was my own. One and a half foot of sand was to be brought in to fill the church from end to end; split palmyra trees were to be laid from pillar to opposite pillar, and upon these, as a base, other split palmyra trees were erected with holes at proper intervals, through which cross pieces were placed, and being tied one line against the other, made a pile of scaffolding capable of bearing anything to the height of from 35 to 45 feet. Three beams of teak wood from Burmah, 33 feet long and about 1 foot square, were elevated with ease and placed on the walls.

I am glad to say there was not an accident from beginning to end.

But now how was so much sand to be brought in without increasing large expense? All the village turned out, each with basket in hand, and Mrs. Thomas headed them the first day by carrying her basket of sand from the open field outside, and bestowing it upon the church floor. Even her little granddaughter, four years old, inspired with emulation at what she saw, would have her little basket too, and with the ayah's help contributed her mite to finish the work. The work sped with a rapidity and good-will that soon effected its purpose. When I went there about a fortnight ago the first thing we had to do was to remove the scaffolding, and after that to get the sand taken out. The people of the village set to work again, and as I entered and met an old woman labouring under her weight of sand in a basket, I said, "Well, good woman, so you are carrying earth!" (This has a double meaning, sometimes not complimentary.) "Ah!" said the old woman, her face brightening up as she spoke, "you ought to have seen our old lady. She was the first to set us the example. Our doing so is a small matter." It was amusing to see how the mothers got their little children, even of five to eight years of age, to run by their side, with a little basket of sand to help in the work! To provide the scaffolding I think some sixty or seventy palmyra trees were freely offered by individuals. Thus the work has been accomplished cheaply, leaving only a debt of about 300 Rs.

And now the great thing of all—*the glory of God.* I have confidence that the pure word of Gospel truth will echo within these walls for years to come. May it issue in the conversion of the unconverted, and in the building up of the faithful in holiness, truth, and love. And thus to God be all the glory now and evermore!

## ENGLISH SUBSCRIBERS IN INDIA.

AMONG the printed Local Reports of C.M.S. Missions in India which have reached us is one from Fyzabad, where the Rev. F. E. Walton is now stationed. Its local subscription list is a striking illustration of the *high rate* of contributions for missionary purposes customary among officers and civilians in India. They subscribe, not yearly, but monthly, and the rate per month is Rs. 2, Rs. 3, Rs. 5, and Rs. 10, equal to about £2, £3, £5, and £10 a year, even at the present low rate of exchange. Here are some of the sums acknowledged:—Dr. McReddie, 9 months, Rs. 90; Major Grigg, 11 months, Rs. 22; H. S. Boys, Esq., 10 months, Rs. 30; Colonel Forbes, 6 months, Rs. 30; W. Ridsdale, Esq., 5 months, Rs. 15. These are a few from a list of 27 subscribers. If friends at home subscribed like that, what a difference it would make to the Society!

## OUR ANNIVERSARY.

HAPPY Anniversary has closed a year of much blessing. The Annual Report of the Committee is full of animation and hope. It speaks thankfully of increased interest at home and progress in every part of the mission-field. But there is one drawback; and of course it is a financial one! The General Income is nearly £200,000, but it is £2,160 less than that of the preceding year. The South of England, and Scotland, and Ireland have advanced; but the North of England has gone back. Now suppose the advance on one side had been equal to the deficiency on the other: would that have made all right? Certainly not. The Missions, just in so far as they are successful, must require more men and means every year; and every parochial association, every juvenile association, every church collection, every missionary box, ought to be better each year than the year before. Every local secretary, or collector, or box-holder, who fails in that, has a share in the responsibility of crippling the work and grieving the missionaries to the heart. But in the last two years the advance has not been made; so in the present year we want £5,000 extra for each of those years, and £5,000 extra for this year, that is, a total increase of £15,000. Can our friends do that? Of course they can, if they try.

The Anniversary began on Monday, May 4. At 5 p.m. there was a large gathering of friends at the Church Missionary House, the new spacious suite of rooms being crowded. After tea and coffee they adjourned to St. Bride's Church, where a noble congregation, including two or three hundred clergymen, joined the unique annual service; Archdeacon Richardson preaching the sermon, on the old text, St. Matt. xxviii. 18, 19. The hymns were "Jesus, where'er Thy people meet," "Lord, Thy ransomed Church is waking," and "O Lord of heaven and earth and sea." The wet night lessened the crowd very little; and the cold, raw morning of Tuesday had no effect at all at Exeter Hall. At 8.30 the usual clerical breakfast took place, when the Rev. W. N. Ripley of Norwich gave the address. At 10 the doors of the great hall opened, and dense crowds poured in. The C.M.S. Meeting is remarkable in this respect, that almost everybody who comes is one of the inner circle of friends. In fact, out of the whole number, probably 2,000 are fairly entitled to special reserved seats. No wonder, therefore, that the seating is a most difficult task.

The venerable President was in his accustomed chair at 11 o'clock. The Annual Report was listened to with keen interest throughout, and was loudly applauded at the end. The speakers were—the new Bishop of London, Dr. Temple, who was received with great cheering, and spoke vigorously and ably; the Rev. C. C. Fenn, our senior Secretary, who gave a most encouraging account of all he had seen on his recent visit to Ceylon; the Rev. H. C. G. Moule, Principal of Ridley Hall, Cambridge, who described the recent missionary awakening in the University, and whose fervent and spiritual words deeply touched the meeting; the Rev. H. P. Parker, of Calcutta, who pleaded for more men for North India; the Rev. C. F. Warren, of Japan, whose text was a sentence in the Report, "Japan calls loudly to the Church of Christ"; and lastly, the Rev. H. W. Webb-Peploe, who, by his powerful address, held together the largest audience that ever waited to hear the closing speech.

The bishops and clergy and distinguished laymen whose serried ranks fill the platform in the morning do not appear again in the evening. Their places are taken by young men, and gray hairs are few and far between all over the Hall. It is indeed a sort of overflow meeting. This year it surpassed even the more dignified morning gathering in interest. Good Bishop Bickersteth, who had done homage to the Queen an hour or two before, and was to take up his abode at Exeter next day, presided, and spoke in his own loving and winning way for the cause that lies so near to his heart. But before he did so, the Rev. Longley Hall, of Palestine, who had to catch the 8 p.m. tra Dover on his way back to the Holy Land, occupied his las hour in London in thrilling the meeting with the narrative personal intercourse with General Gordon at Jaffa. Gordo there for eight months, spending every evening in Mr. house. Such a picture of such a man, so vivid, so sim heart-stirring, was surely never drawn in Exeter Hall or where else. The audience sat spell-bound. Mr. Hall on himself fifteen minutes to catch his train; and then, aft Bishop's address, the Rev. W. Gray "spoke the Report," tously noticing the great features of the year. Then the R Harrowby, who had come unexpectedly, gave a high-tone valuable address; and Mr. C. Douglas Fox, the Rev. Warren, and the Rev. G. Karney followed, all of them spe with interest and power. Among the hymns sung was " Creation's Alleluias," written by the present Bishop of L for the *Church Missionary Almanack* of 1880.

On Thursday morning Mr. Wigram entertained at bres at the Cannon Street Hotel, the Committee and Honorar trict Secretaries, 240 of whom were present. A powerful a was given by the Rev. H. A. Favell of Sheffield; ar discussion that followed was joined in by the Earl of Harr Sir John Kennaway, Mr. Sydney Gedge, Mr. Gibson of C Canons Green and Hoare, the Rev. J. B. Whiting, an Rev. E. Lombe, as well as three of the Secretaries.

We must not add more, but append a few gleanings fro speeches; only thanking the Great Master, Whose we ar Whom we serve, for so happy and hopeful an Anniversary.

### *The Bishop of London on, Why are Nations now brought s to each other?*

If there is one thing which marks to-day, it is the extraordinary inc the facilities of human intercourse. We can now, with comparativel effort, reach countries which only 100 years ago were far beyond o people's reach. The intercourse at this moment between England an is, I have no doubt, very much quicker and much more easy, and lar more extensive, than was the intercourse 150 years ago between Engla Scotland. And what is the meaning of all this? Are we to believe t simply means that there shall be more trade and more wealth, and shall enjoy luxuries and comforts that our forefathers never knew th or the meaning of? Is it really to be supposed by Christian souls this has only a material purpose—all this has only a worldly bearin cannot be, if we believe that we are in the hands of our Heavenly We cannot question for a moment that behind everything of this although it may seem at first sight to be only concerned with the t this present life—behind everything of this kind, there must be a purpose for working out that great task which He has given to every us; that great task which He has given to all of us combined. We that the one thing which makes this world still the place where the God may live—we believe the one thing which makes it still the plac the children of heaven—is because here is the work to be done which t Jesus Christ came to do. . . . . It seems to me that the present stat world is such a call as no Church ever had before to go forth and pre Gospel to the world.

### *The Rev C. C. Fenn on Fruits in Ceylon.*

When I was a missionary in Ceylon I had charge of a large sc college. It consisted of 150 pupils, varying from about seven years to years of age, and belonging for the most part to the upper middle cl Native society in the southern part of the island. It is a matter humble thankfulness to God when I returned this time to find the res course those whom I left nearly twenty years ago (and some had school before that) were now grown up, and had become middle-age varying from thirty to fifty years of age. It was a matter of great th ness to God to find among these a large number steadfast in the profe Christianity and outwardly consistent in life. Some thirty or forty hold respectable positions in Native society. One of them is the statio at Colombo, receiving the large salary (for a native) of £400 a year. were assembled together in the old school precincts, and received m most hearty enthusiasm. . . . . Subsequently I found that among th pupils of the institution were two Native clergymen connected w Society, two Native clergymen of the Gospel Propagation Society, an highly respected and efficient Native preachers of the Gospel in co with other Protestant Churches—for such we call them in the island more gratifying was it to find that among the laymen many persons respectable positions in Society were taking a most active part in forward the interest of the Church and the evangelisation of the heath

But now, what about their spiritual life? . . . . I saw among the aged men of the present day a perception of the true nature of spirit

I saw a desire for, and a possession of, a spiritual life which certainly, to my mind, did not exist at least with equal vigour and brightness among their predecessors of twenty-five years ago. . . . . I had a prolonged conversation with a younger generation, with men between twenty and thirty years of age, not my old pupils of course. Now I was delighted to find amongst these what seemed to me a still further progress. It seemed to me that these men had a strong sense of the Saviour's love. They had a confidence in Christ's power to keep them from falling. They had great power in speaking of Christ. They had a true power, not their own but given them from God, to lead others to the same light and love, and the same source of life which they themselves enjoyed. They thus gave me, indeed, bright hopes for the future.

### *The Rev. H. C. G. Moule on Missionary Interest at Cambridge.*

God has been greatly and markedly blessing missionary efforts and missionary influence in Cambridge. Up to 1836 only one Cambridge man had ever been a *bonâ fide* missionary of any missionary society. Henry Martyn and his compeers, as we all know, were chaplains using their position for missionary work. Contrast this with the fact that it is now somewhat difficult to say how many men in Cambridge God is now manifestly speaking to, drawing, guiding, bringing forward towards missionary work. Many of us remember, and remember so that we never shall forget, the meeting of last March, and we know that then there was quite a little army of Cambridge men present, because they felt that God had put it markedly before them—"Is there anything why you should not serve Me in the foreign field?" In one way or the other it certainly is the fact that in our University—and how we should rejoice if still greater things were done by our glorious rival Oxford—in our University there has come to be this very widespread and deep-rooted interest in missionary work. Interest—I mean much more than that—I mean a personal facing of the questions connected with missionary work. It is instructive to remember how God's guiding providence has brought about this good. Like most of His doings it has had to do both with the gradual and the sudden. There has been a long preparatory work measured by thirty or forty years. Forty years ago there was founded a Union for private prayer among the members of the University, which has been doing a blessed work in the union of hearts before the Throne of Grace ever since; and its topics of prayer have always included missionary work and raising up of men. Then thirty years ago, or a little less, there was founded a Church Missionary Union. What is the great work of the Union? It is very simple, very humble, very real. During most of the academic year we meet for half an hour once a week, and, as a rule, some missionary fresh from his field of labour and full of his work, kindly comes to visit us, to speak to us, and to tell us at first hand what the work is and what the Lord does. There are seldom fewer than fifty University men, and often many more, at these half-hour meetings on Monday nights, and there we sit to listen, to sing, to pray, to think, and to go away. During the last two or three years there has been a marked growth in attendance, and interest, and in the intense personality of the feeling we bear to missionary work, and the devotedness that has animated these meetings. And now after this has been going on, and after the fire has been laid, the fuel has been placed upon it, and in last October it pleased God to bring the sparks to it in a very marked way.

### *The Earl of Harrowby on Missionary Results.*

I don't think that we say half enough about the wonderful fruits that Missions have produced within a short time. I don't think we speak boldly and pointedly enough of the enormous work that has been done. Have you ever thought of the enormous difficulties of Missions on their first starting? I have sometimes said to myself: Supposing the French had conquered England in the time of Napoleon, thereby exciting a bitter feeling among the English people; and supposing France had then sent missionaries to this country to alter the whole of the English religion, the missionaries talking French, and no one scarcely understanding them; and supposing the French had settled in very small numbers among a population which had a natural feeling of hatred against them as conquerors, and supposing the people had held to their creed as the only true one, as their forefathers had done for centuries, what a difficult task it must have been for the conquerors, with the natural feeling of the whole population set against them, to induce the English race to accept their religion! Now that is really very much like the position which we have occupied, and still occupy, in India. We have come there as conquerors, we have come there with a different language and with a different dress from those of the Native races, and yet we have sometimes appeared very much surprised that the walls of Jericho did not fall down at once before us, that the Native population did not at once accept our creed. When the thing is put in that way you must perceive how very difficult missionary work has been.

But there have been other difficulties. Consider how the authorities in England for a very long time set their faces against mission work; how, for instance, all the leading political men of the day set themselves at its commencement against missionary work in India. Then, again, think how difficult it must have been for missionaries to counteract the effect of the bad examples of their fellow-countrymen. And then let us think of what the difficulties of our Native converts have been when they have accepted the religion of Christ.

Let us take care that in whatever society we may be we never let a word pass in derogation of missions or of missionaries. If you let a word pass as to missions not succeeding or missionaries being a "poor set," you are encouraging that horrid feeling of the world which is inclined to judge coldly of all religion, and remember that your silence in reference to the opinion you hold is calculated to be a great stumbling-block to the cause. When things of that sort are said, do you stand up for the missionary cause? If you want encouragement in this respect, just think of General Gordon; just think of him who was never ashamed of his colours, and who at last, without any endeavour after fame on his own part, has attained that wonderful position which the greatest writers and the greatest philosophers would in vain seek to attain in English hearts.

## GORDON IN PALESTINE.

*From the Rev. J. R. Longley Hall's Speech at the C.M.S. Evening Meeti May 5th.*

IT is with very mixed feelings that I rise this evening to speak abo General Gordon. I feel it to be a very solemn thing to speak of o who is gone from us, whose life was so pure, so holy, and so heaven General Gordon spent the whole of the forenoon in prayer and t study of the Scriptures, and his servants were strictly forbidden to any one come in during that part of the day. I was admitted on one two occasions in the forenoon, but it was on account of the kind intere he took in our work. . . . .

General Gordon did very much for me in Jaffa. He twice took o English service; he visited a number of people; he went with me nearly every journey that I took to the different mission-fields, and many ways he assisted and encouraged me in my work. He constant spoke to me about God's blessed promises, and when I was in difficulty asked me to put away all care, and said that God would be sure to he me in my mission work. . . . .

One day there came to Jaffa a gentleman who seemed to be an agent the King of the Belgians, and he said that Stanley wished to go home, a that his Majesty wanted General Gordon to go to the Congo. . . . . I made every preparation to go. A short time after there was to be Conference of the Church Missionary Society at Gaza. He said, " should like to go down there and meet the brethren who assemble; it m be the last time that I can have any intercourse with a number of t missionaries." He went to Gaza, and not only joined in the Conferen there, but took public part in our meetings.

After Gordon left we received a letter from Brussels telling us that had started in a French steamer from Akka, and that the voya was so bad and the steamer so dreary that he determined to stop Genoa. He landed at Genoa on December 31, 1883. He was travelli all through the night. The last night of that year and the first day 1884 he was alone in a railway carriage, and the night was spent in pray He said, "You were all *thought of* in the train." Oh, what a ch racteristic thing was that! The last night of the old year—the last nig of the last year that he was to spend on earth, and the dawn of the fi day of that year which was to be to him such a momentous, such eventful one—was spent, how? In bodily misery, in bodily discomfo amid all the inconveniences of a railway journey on the Continent, aft a very unpleasant journey by steamer. But his soul was in communi with his God; he prayed to the Lord, remembering not only himself; not only prayed that grace might be given to him in taking up that gr and important work at the Congo, in which he then believed he was abo to engage, but he remembered many others in prayer. He had a lo list of names—two or three hundred—of persons who were all reme bered by him every day of his life in prayer—names of people of eve sort, from kings and queens down to some of the humblest persons earth. The last night of the old year and the first opening of the n year were spent by him in communion with God, in praying for hims and praying for his friends.

I should like to read an extract from the last letter that we receiv from him. He writes from Khartoum under very solemn feelings, s rounded as he was by the troops of the Mahdi, with no possibility escape, feeling, no doubt, that within another month the gates of t town may be thrown open to let in those troops, and that not only hims may be killed but all the people around him. He says, "It is a sort position where one may say one has no hope but in our Lord. This oug to suffice to us, but till one knows his position one cannot realise what is to say, 'We know not what to do, but our eyes are upon Th (2 Chron. xx. 12). The revolt would be nothing if we had any forces all, but these we lack, and I am (it is odd to write it) obliged to trust God alone, as if He was not enough. Yet my human nature is so we that I do worry myself about these things, not always but at tim What a strange set of inconsistent things we are, half flesh, half spirit, God works at us, and shapes us like stones for His temple. What is t object and design of our existence? You can scarcely tell how torn I between the two. 'Is my hand shortened?' and 'you have no possi way of escape' are continually contending one with another." He th asks after the children. "Do not think I forget you, for when Job (x 10) prayed for his friends God turned his captivity. Make your lit girl ask our Lord to help me, for vain indeed is the help of man. H wonderful the shaping of the stones! how we hate being chipped! I have dared to ask that the sins of these may fall on me, hid in Chr Good-bye. Many thanks to you both for your prayers."

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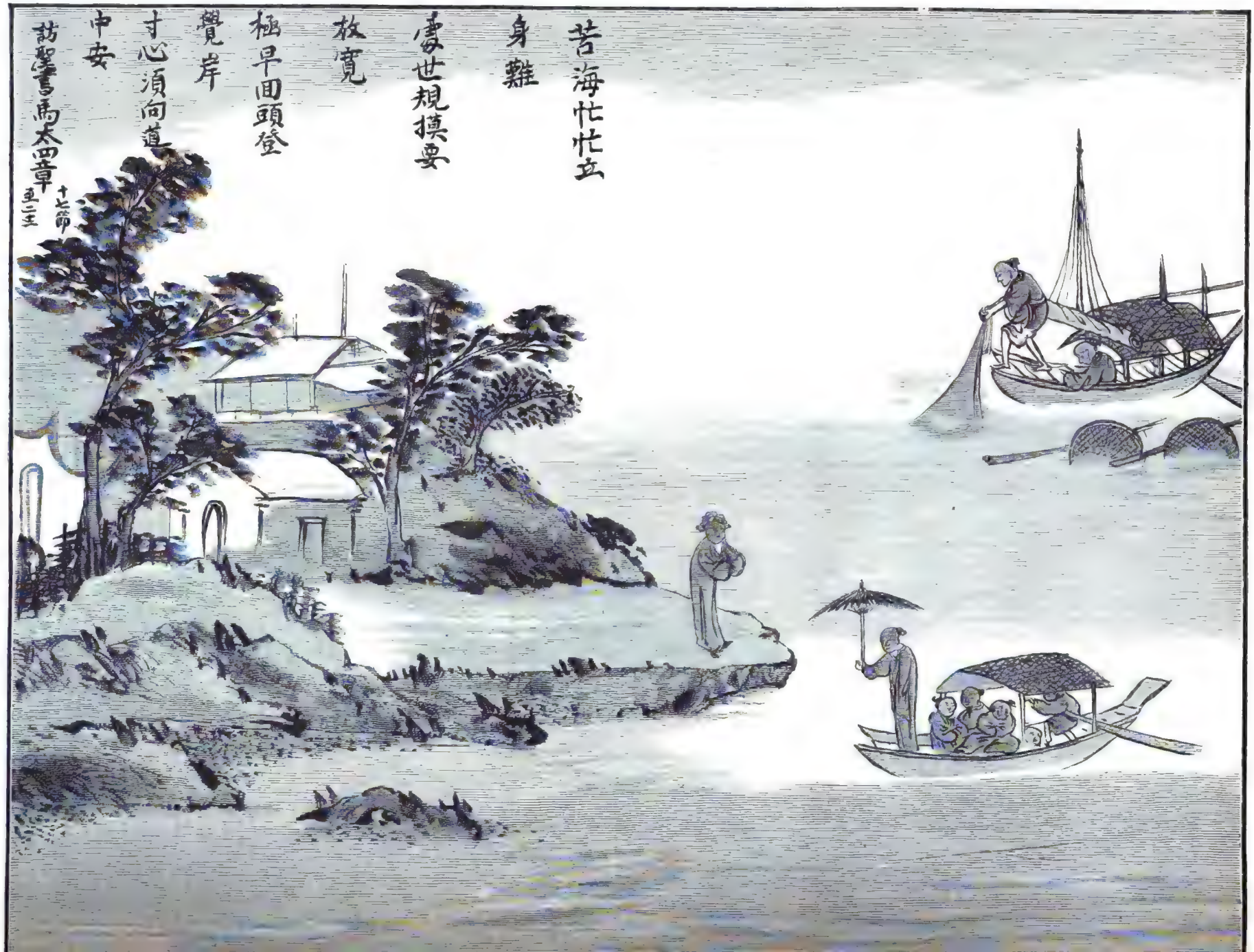
MISS M. J. OXLAD, late missionary in Japan, is arranging to form "Prayer Union for China and Japan," the object of which will be promote "daily private prayer for the gift of the Holy Spirit to people of these two countries." Miss Oxlad would be glad to hear fr any friends, young or old, who would like to join the Union. address is 16, Bromley Villas, Kent.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訪聖書馬太四章 十七節 至二十五

THE VISIT OF THE MAGI TO THE INFANT CHRIST. (*From a Sketch by a Chinese Artist.*)

## TWO CHINESE BIBLE PICTURES.

ON our centre pages this month we give fac-simile engravings of two original illustrations by a Chinese Christian artist of New Testament scenes. The originals were sent to us by Dr. B. Van Someren Taylor, C.M.S. medical missionary at Hok-Ning-fu, in the Province of Fuh-Kien. One represents, as will be seen, the Call of the Apostles on the Lake of Gennesareth, and the other the Visit of the Magi to the Infant Saviour at Bethlehem. The inscription on the former is a poetical application, in metaphorical language, of the idea of drawing in the fishing-net, but we have not been able to obtain an exact translation. The inscription on the latter is, "The foreign men come to see Jesus, Matt. ii."

May the Chinese come to Him as the Magi did, seeking Him, finding Him, worshipping Him, presenting unto Him gifts, even their own hearts! And may He call many of them, like Andrew and Peter, and James and John, to be fishers of men among their countrymen!

## "DAYS WITHOUT NUMBER."

By Evelyn R. Garratt,

*Author of "Over the Water," "Free to Serve," "Lottie's Silver Burden," &c.*

### Chapter VI.—Discouraged.

THE room still dignified with the name of the nursery in Stone Lodge was long and low, with plenty of windows, and very cool in the summer.

Hence it was that since his arrival Kenneth had taken possession of it, and notwithstanding the feeble remonstrances of old nurse, who loved to keep things as they had ever been, he converted the room, with Katharine's help, into a somewhat luxurious sitting-room, bringing sundry little comforts, such as rocking and arm-chairs, from the various corners of the house, where they were not used, and would therefore not be missed.

And there he would sit and read by the hour together, being somewhat of a bookworm, while Katharine would write or paint by his side. Nurse's table and sewing-machine had been allowed to remain where they had ever been, and she was generally to be found there in the afternoon, though should she ever sit down to work in the morning she was always made welcome.

"Kenneth," said Katharine one afternoon, "I want your advice."

Katharine had brought a pile of missionary boxes from the cupboard, and was engaged in painting the same words on them which she had put on her own. She had received a letter from Mrs. Roy two days ago, saying that she had heard from Mrs. Forster how prettily she had illuminated her own missionary box, and as she expected it would both make the boxes more acceptable, and also show distinctly to what use they might be put, she was writing on Mrs. Forster's suggestion to ask if she would illuminate a few others.

Katharine did not know Mrs. Roy, but knowing and loving Mrs. Forster, and having a suspicion that the latter had proposed this plan, partly because she knew it would give her pleasant work, Katharine gladly consented, and the missionary boxes were sent to her forthwith.

The first one was to be sent to old Patty Maloney, and the one we have seen on Patty's table was one of the very boxes Katharine was now painting.

But Katharine was divided in her mind as to whether red or blue letters showed up best on the boxes, and so she roused up Kenneth from his book to give his advice.

"Eh? What?" he said, after having been twice called. "Do you want anything, little girl?"

"Oh, dear me, you *are* dreadful when you get buried in a book," groaned Katharine, "there's no rousing you. Yes, I want your advice. Which do you think sets off the gold best—blue or red?"

"What on earth are you about?" he said, catching sight of the pile of missionary boxes on the table before her, and leaving his book open on the arm of his chair, he got up and looked over his sister's shoulder.

"They are missionary boxes," said Katharine as he took up one and surveyed it; "and I'm illuminating on them to make them more attractive."

"Oh, you dear little simpleton. What a lot of trouble to take, to be sure, and all to no purpose. You paint very neatly too. Why don't you do something for my walls in china, instead?"

"To no purpose!" exclaimed Katharine, who was happy in the consciousness that, though only a little work, she was doing it for God. "You are mistaken about that, Kenneth."

"But tell me, what possible good do you suppose these boxes will do?"

"They will at least remind people to think of others, and to give what they can to send out missionaries to the heathen."

To her vexation, Katharine felt herself colouring as she said this.

"But, my dear child, don't you know that those old blacks are just as comfortable and jolly in their way as you and I are in ours? We don't exactly agree, perhaps, in what we deem to be happiness, or in our way of getting it, but they resent being interfered with just as much as we should."

"But—they're not happy," said Katharine, falteringly.

"Are they not, though? Believe me, they are every bit as happy as you are, and it is a great mistake to think the contrary. Why people should trouble their heads about these old Hindoos is beyond me."

"It isn't only the Hindoos they send missionaries to; it's to China as well, and Africa."

"Yes, yes, I know all about it. I've met a missionary or two in China. But in India? Well, I assure you, Kathie, though I've travelled through it more than once, I've not come across a single missionary station, and begin to suspect that there is a great deal more talking than doing."

Katharine looked distressed; she did not know how to answer her brother, and began to feel her zeal for the missionary boxes gradually diminishing. Supposing Kenneth was right? What was the good of her trouble?

"Anyhow," she said a little desperately, "I am certain of one thing, and that is, that those heathen are not, and cannot be truly happy."

"That depends on what you call happiness. People have different ideas on this point, and set to work in different ways to obtain it. For instance, your idea of happiness would not agree with mine."

Katharine did not answer, but threw her paint-brush down, and pushed the boxes away rather impatiently. She would not do another stroke to those letters till she knew that what Kenneth said was mistaken.

Kenneth looked at her surprised; he had had no idea that she would be so easily discouraged, had really had no intention of throwing cold water on her work. He was of an argumentative turn of mind, and never lost an opportunity of a discussion if he could help it, and it was from no wish whatever to discourage Katharine that he had brought the objections forward.

He was sorry now that he had spoken; he had thought his sister stronger than she was.

"I wouldn't give it all up in that way, Kath, if I were you," he said, turning away. "You know it is within the range of possibility that I may be wrong; I'm not infallible."

Katharine did not answer; she sat leaning her arms on the table, and looking disconsolately at the missionary boxes. She felt at that moment to have no heart for the work, and was glad that she had finished the one for old Patty Maloney, which Mrs. Roy had asked her to do as quickly as she could.

She would take it round that afternoon to Mrs. Roy if possible, and tell her how discouraged she felt. It was possible that she might be able to answer Kenneth's objections, and then she would set to work again diligently.

Kenneth himself broke in upon her reflections.

"Do you feel inclined for a walk, Kath?" he asked. "For I've half a mind to go and inquire the price of those bicycles I saw at Smith's."

Katharine was only too glad to put away her painting, and as the shop of which Kenneth spoke was not far off the house where Mrs. Roy lived she resolved to take the finished box with her, hoping to have an opportunity of seeing her. She found Martha up in her bedroom when she went to put on her hat.

"Going out, dearie?" she asked, looking up over her spectacles; her eyes were sharp enough to see that something had gone wrong.

Katharine turned her face quickly away. From childhood she had

shared almost everything with her old nurse, having no one else to confide in, but something kept her from discussing Kenneth with her. She had never even mentioned the disappointment at finding that he never went to church. It was too sacred a grief to mention even to old Martha, though she felt pretty sure that she shared it with her, and for the same reason she felt disinclined to enter now upon the subject of the missionary boxes.

"Yes, I 'm going out with Kenneth," she answered to nurse's question, "and am going to take that box with me. Will you wrap it up for me?"

"It 's that pretty, dear heart," said Martha, holding up the box with delight. "And it don't take long doing neither. When will you have finished them?"

"I don't know," said Katharine, hesitatingly, and forgetful of her resolution not to mention the trying subject, added, "and I 'm not sure that I shall do them at all."

Martha stood and looked inquiringly over her spectacles.

"Kenneth seems to think they are of no good, and that it is only wasting my time to paint them," explained Katharine.

"Wasting your time to do the Lord's work? Why, my dearie, I 'm sure Master Kenneth didn't say that, and don't think it neither."

"He doesn't seem to think it is work for God," said Katharine, arranging her hat before the glass, "and says the people would be much happier left to themselves, and that the whole work is a mistake. Oh, he has heaps of objections, and if he is right in what he says—well, it 's of no use to take any more trouble."

Nurse was silent. She would not grieve Katharine by hinting that her brother did not know yet what it was to be truly happy himself, therefore could be no true judge of happiness to others, so for the moment she remained silent.

"I 'm going to see Mrs. Roy about it," said Katharine, as she stood hunting in her chest of drawers for the gloves that were always lost.

"Well, and that 's the very best thing, I take it, that you can do," said nurse, relieved at the proposition. "And don't you be easily discouraged, dearie. In this world we can't expect all things to go smoothly. It 's just full of disappointment and troubles. 'But thou therefore endure hardness as a good soldier of Jesus Christ.' Eh, dearie?"

"But," said Katharine in a trembling voice, "I only wish these objections had come from any one but Kenneth. It is doubly hard."

"I know, dear heart; the devil often tempts us just through those we love best, I take it. It 's his way. And don't you remember how our blessed Lord recognised his voice in Peter's words? I have an idea it wasn't Peter at all that tempted Him, it was just the devil. 'Get thee behind me, Satan,' the Lord said; and so, dearie, if you think of these suggestions as coming from the Evil One instead of your brother, it 'll make it easier for you to resist them. But here 's the box; I 've wrapped it up neat and tight, for I know Master Kenneth has that dislike of parcels that he can't abear them; but he can't say a word against this. There he is, dearie, waiting for you on the terrace. He do look handsome, there 's no mistake about it, and as upright as a dart. To think that he 's the same as I used to tuck up in his little crib of a night, and sing to sleep. Bless him!"

And then, as she was left alone at the nursery window, and stood watching the brother and sister, Martha sighed.

"It ain't all as bright as I hoped it would be. One thing is wanting I fear. But all things are possible with the Lord. And, Martha, Charity, don't you be a-moaning and faint-hearted, for it 's a sin. All souls are in the Lord's hands. Can't you trust Him, and wait His time?"

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The members of the C.M.S. Lay Workers' Union for London in the Southern Districts of the Metropolis, and in Islington, have been busy during the past two months. No less than fifty-eight missionary addresses have been given in Sunday-schools, twenty-seven of them simultaneously on March 29th in South London, and twenty-six (besides twelve sermons) simultaneously on April 26th in Islington. Almost all of these were by members of the Union, and the whole scheme was arranged by its local Hon. Secs., Mr. T. A. Howard and Mr. B. R. Thorne for South London, and Mr. T. G. Hughes for Islington. Twelve of the addresses were on Africa Missions, eight on India Missions, eight on China, two on Japan, two on "the Children" in the mission-field, and others on more general missionary topics, or unspecified in the lists.

# A MISSIONARY'S FIRST YEAR IN CHINA.

[The following is the first annual letter of the Rev. J. H. Horsburgh, M.A., late Curate of Portman Chapel under the Rev. Nevile Sherbrooke, who has lately joined the C.M.S. Mission at Hang-chow. Its spirit is just that which the Society desires to see in the letters of all its missionaries, whether in China or India or Africa or any other land.]

*Hang-chow, Dec. 27th*, 1884.

We have just completed our first year in Hang-chow. Landing at Shanghai, Dec. 13th, 1883, we received much kindness from Archdeacon Moule and his family, and from the Rev. F. R. Smith (chaplain). On Dec. 22nd we arrived at Hang-chow, and were soon praising God for bringing us to such a delightfully happy, simple Christian home as Bishop Moule's is. We had been a little anxious and disappointed to hear there was no near prospect of our having a house of our own, but now that there is a vacant house (the Elwins') we are quite reluctant to go into it. The Bishop, Mrs. Moule, and indeed the whole family, have made us so welcome, and been so unusually good to us. Our fellow-missionaries, too, both of our own and the other Missions, and the Native Christians, have given us a warm greeting.

We began work with our Native teacher ("Li") on Dec. 31st. His afternoons are occupied in the preaching-room, but he teaches us every morning. With Bishop Moule's valuable help we find this sufficient, and it is such a comfort to have a Christian teacher, and to be able to begin our daily study with a simple prayer together. The study of the language I have found more interesting and less arduous than I expected. My progress has not been great, but as I am notoriously slow at languages, and dreaded the thought of what "Chinese" might prove to be, I cannot help thanking God for enabling me to get hold of it at all.

As early as February, armed with one or two sentences, I was able to help a little in selling our books. (You know it is thought better to sell for a small sum than to give.) What a joy it was to sell the first—in a heathen temple, too; to watch the man's kindly intelligent face, and pray God to open his heart. But I was not able to do any real speaking till May. Then it was only to conduct daily evening prayers, and say a few words—a very few—to the Bishop's servants in his absence from home; so simple, so lame, but I thanked God for the opportunity, and for helping me.

For some time my wife, though her strength was small, studied regularly with me, and also helped a little in selling books, but as the hot season came on, she was not able to do much, and her continued weakness has constantly thrown us upon the Lord. In October our little girl was born, and my wife is now, I trust, stronger, rejoicing over the treasure God has given to us to train for Him, and, if it may be, for work in China.

In September I began to read the Sunday morning service in church, reading partly from the Chinese and partly from the Roman character.

In October the Bishop asked me, in his absence, to have a short morning service in church (family prayers) with the schoolboys. This is now my daily duty and pleasure. The boys are very good in trying to understand my broken Chinese, and answer with interest and intelligence. We are reading St. John's Gospel, and close with prayer, either written or extempore. How delightful, if these dear Chinese lads in their hearts love Jesus! In beginning to talk to them it seemed as if old times of happy service were coming back again.

The best time I have had was with Mr. Hoare at Chu-kyi, at the end of November. Preaching daily in the open air from some temple steps to the crowd below; making friends with the shop people, and telling them of Jesus; gathering little groups around them for conversation; selling Testaments, copies of *Come to Jesus*, and other tracts; addressing little knots in the neighbouring villages; talking to inquirers at the mission-house. Hoare and his Native helpers (Theological Class)—such faithful, earnest fellows—have been and still are doing a blessed work. The city and neighbourhood are astir, which in itself is a great thing, and several are, I believe, feeling their need and seeking their Saviour, though as yet none have publicly professed their faith in Christ.*

The time of my visit was a season of great festivity in honour of some heathen god. The country people for miles round crowded into the city. It was impossible to resist doing what one could. I could not preach, but I could keep saying the few sentences I knew over and over again, telling of our sin and of the sinner's Friend. Sometimes not a word was understood—the dialect spoken is so different; at other times, if there was a Hang-chow element in the group, the meaning of each sentence would be more or less grasped. I came away reluctantly. Travelling in a public boat I saw a little of Chinese social life, and had the opportunity of "preaching" (?) if such it can be called, at two places on the way where we stopped. There is always a demand for Mrs. Grimké's text

* We hope to find space hereafter for Mr. Hoare's own most deeply interesting account of this work.

cards. I sold a good many, but, of course, we prefer to sell a Testament or Gospel.

My first attempt to "say a few words" (in a strictly literal sense) in the preaching-room was in June, but it was not till September that I began to go at all regularly. Now in the preaching-room, and sometimes to groups in the streets I can speak a little, and read to them from God's Word.

Reading I find comparatively easy; to speak is quite a different thing, and to understand is more difficult still.

Whilst, of course, "regarding China as the most honourable and important field for missionary labour," it is good to know of our brethren and sisters loving, and living for, the heathen in other lands, and what a bond of strength it is to realise that though in a different sphere we are workers together with them, and with all the Master's servants, ay, and with the Master Himself. It has done us good to hear of glorious work at home, which means, I believe, more love and effort for the heathen.

It does seem so strange, so sad, to walk in and out amongst these clever, wide-awake, civilised people, so unlike one's old ideas of "poor benighted heathen" (*i.e.*, *quasi*-savages), and yet to find they are poor heathen; to mention the name of Jesus, and to receive nothing in return but a bewildered stare, and a "Don't know" (*i.e.*, don't know who or what you are talking about).

I am very thankful I came to China. If the thought of the heathen without Christ kept me, at one time, perhaps, reluctantly, from settling down at home, certainly the sight of them makes me thank God that it was so. Home work! delightful, precious, I know it is; but it won't do for me after a sight of the foreign field with its depths of need, unless, indeed, God orders otherwise. Are not a great many offering themselves for China—to tell from personal experience of sin and of its "double cure," through our dying and our loving Saviour? They had better come if they can, the Lord Himself leading.

J. HEYWOOD HORSBURGH.

P.S.—We greatly miss the Elwins and their dear children. Of Dr. Main's skill and kindness I cannot say too much. Thank God, in Hang-chow we dwell together in unity. This was beautifully exemplified the other day when, at the invitation of our American brethren, we all gathered together at the Lord's Table, and remembered His dying love, emphasising, as it does, the "new commandment" which He has given unto us.

[We are very sorry to say that Mr. Horsburgh has been suddenly struck down by illness at Hang-chow; and although he was better by the last accounts, and had been able to take a change to Shanghai, it was feared that he would be unable to resume work for a while. We commend him to the prayers of our friends.]

## SAGUNABAI APPAJI.

SAGUNABAI APPAJI, whose portrait we give on this page, was the only surviving daughter of the Rev. Appaji Bapuji, the Society's senior Native pastor in Western India. She was born on the 5th of June, 1864, and received her first education in the Female Education Society's School, but was afterwards admitted as a pupil into the School of the Indian Female Normal School and Instruction Society, where she displayed the most exemplary conduct. To a naturally high intelligence she added the most painstaking application, and in spite of having to struggle with the lassitude and sufferings of failing health, invariably stood at the head of her class, and for several years running carried off the first prizes. Both in school and at home she endeared herself to all by her quiet and loving disposition, and in school particularly she ever stood forth as a peacemaker among her schoolfellows.

It had been her parents' and her own wish that when old enough she should be engaged in missionary work among her heathen countrywomen, and her training was specially directed to this end. But it was not to be. The physical weakness which in her childhood caused grave anxiety to her friends increased as she approached womanhood, and in 1883 she was ordered to Junir, where she rallied. But the improvement was only for a short time. The lung disease from which she suffered increased, and she returned to her father's home at Bombay to die. Her sufferings were extreme, but they were borne with the utmost fortitude and resignation. When her friends asked her how she bore such pain, she replied, "The Lord is supplying the strength and patience"; and on one occasion, seeing her father and mother crying, she said, "Why do you cry? 'Through much tribulation we must enter the kingdom of God.'" Just before her death she called the two Native servants who were attending her to her bedside, and, addressing them each by name, Gangabai, Janakibai, said, "Do not remain heathen, but believe on the Lord Jesus Christ and become Christians." She fell asleep in Him whom she loved on August 15, 1884. "Her end," writes the Rev. Appaji Bapuji, "was peace; and who can doubt that the dear soul is now with Jesus? And who, witnessing such encouraging scenes as her triumphant faith, can doubt that Christian Missions are successful?"

SAGUNABAI APPAJI,
*Daughter of the Rev. Appaji Bapuji, Native Missionary at Bombay.*

## GO FORWARD!

HARK! the trumpet call is ringing,
"Christian soldiers, forward go!"
'Tis the Lord, your mighty Captain,
Calls you forth against the foe.

Much the land that yet remaineth
To be occupied for Him.
Up! and take possession boldly!
Fear not! let not faith grow dim.

What is this ye say? Retrenchment,
In the work ye have begun?
This were to retreat in warfare
From the post already won.

Is it that professing subjects
Of the glorious King of Kings
Will not back their noble soldiers
In the cost their warfare brings?

What if loyal British subjects
Should their armies thus forsake,
When the power and world-famed honour
Of their nation is at stake?

Is it that recruits are wanting?
Is it that so few will come,
Leaving all they love behind them,
Leaving country, friends, and home?

What if thus the sons of Britain
Shunned to fight their country's wars?
Shunned to yield their lives up freely
In their nation's righteous cause?

Christians, is your cause less righteous?
Christians, are your hearts less true
To your King, and to your country,
That ye thus withhold your due?

Up! ye loyal Christian patriots,
Send forth men with gifts and prayer;
Up! brave-hearted Christian soldiers,
Fill the ranks—for strife prepare!

Forward! forward! heed the watchword!
Can your Captain ever fail?
His the kingdom, His the battle—
When He leads, ye *must* prevail. C. T.

[Written on the evening of May 5, after the Society's Anniversary Meeting in Exeter Hall, by a missionary's daughter.]

## "YE SHALL HAVE TRIBULATION."

[The Rev. V. Vedhanayagam, Native Pastor in North Tinnevelly, relates a touching instance of steadfastness of a Native Christian under trial.]

THIS man's case seems the most interesting of all the twenty-seven adults I baptized this year. He was baptized last February, together with eighteen other adults, who are all his relatives—his wife, sons, daughters, and brothers' sons and their wives. All these have been led into the fold of Christ through his influence. None of his daughters have been married, nor is there any likelihood of their getting Christian husbands so easily as could be wished; he knew all this, and he was reminded of it; and yet he begged that baptism should not be withheld from them, feeling himself assured that God is able to provide his daughters with suitable husbands. He has had his trials since his baptism. Cholera raged in his village a few weeks ago; none but two of his children fell victims to it in the village; and the Hindus, in consequence, ascribed the affliction to his having adopted the new religion, but neither the loss nor the taunts could shake his faith in the Lord.

BAGHDAD: HOUSE ON THE BANKS OF THE TIGRIS.

## THE BAGHDAD MISSION.

IN the GLEANER for May, 1883, we gave an historical account of the ancient city of Baghdad, and stated the reasons which had decided the C.M.S. to adopt it as one of its Missions. A most interesting Annual Letter has recently been received from the missionary, the Rev. J. R. Hodgson, giving further descriptions of the city, and describing the work carried on by him during the past year. The following are extracts from his letter:—

Like all oriental towns, Baghdad, so picturesque at a distance, with its minarets, domes, and date-groves, speedily loses it charms on a nearer acquaintance. The vaulted bazaars, on certain days of the week, present a lively picture, with the motley concourse of Arabs, Turks, Jews, Kurds, Armenians, Afghans, Indians, &c., &c.; but the ordinary conditions of life are unmistakably dreary. Grim, prison-like walls, enclosing dark, tortuous and apparently interminable lanes, where the dust fills the air in summer and the mud lies ankle-deep in winter: dust-heaps, reeking with carrion and filth that poisons the air and attracts crowds of evil-disposed and predatory dogs. At night, when Baghdad is a tomb, and a few smoky lamps cast grim shadows on the silent walls, you must keep your house after dark, for where would you venture in the dark, silent streets? Add to this the heat of five summer months, with the thermometer at from 100° to 112° in the shade, and the day from 10 a.m. to 5 p.m. spent in an underground cellar, and the imagination may picture somewhat of the reality of "Baghdad's shrines of fretted gold."

The population of Baghdad, with its suburbs, is variously estimated at from 100,000 to 150,000. Probably the correctest reckoning would be near the smaller figure, which would include some 30,000 Jews and about 5,000 Christians belonging to the various sections of the Eastern Church, many of whom, however, have been won over by the persistent propagandism of Rome.

Much of our work in Baghdad is amongst the Jews. The great majority of the Baghdad Jews are sunk in ignorance and superstition. There are twenty-one synagogues in Baghdad, in all of which morning prayers are said daily at dawn. This is still sacred soil to the Jews, who have here the tombs of Ezra and Ezekiel, Joshua the High Priest, and the Sheikh Isaac. With the Jews at Baghdad life is completely absorbed in the hard struggle for existence amid surroundings of wretchedness and misery, and they dwell in the midst of a hostile population, who at any moment may indulge in violent outbursts of fanatical hatred.

The Moslems of Baghdad, if they differ at all from those of their creed elsewhere, it is only in being more ignorant and fanatical. They are mostly Sunnis; but there is also, as might be expected from the vicinity of their shrines and sacred places, a considerable population of Shiahs.

The year which has just passed has necessarily been one of waiting and watching. At the beginning of the year we found the Turkish authorities thoroughly suspicious and hostile. They had already closed the school, and we were peremptorily forbidden to reopen it. The matter was referred by Dr. Bruce and myself to H.B.M's ambassador at Constantinople, who very promptly gave us the benefit of his assistance and advice; but, as usual in Turkey, delays have been interposed: matters, it is true, have been somewhat advanced, but the school is not open yet. We hope, however, that this difficulty will be finally overcome. I have had to apply myself to a study of Arabic; bnt the necessary fluency of speech does not come without a long intimacy with the thought and idioms of the people, and a year, perhaps, is hardly sufficient to give one a fair and speaking acquaintance with a language like the Arabic. The head-colporteur, Hanna, a man of an excellent spirit, is able to assist me very materially in the pastoral work of the Arab-speaking congregation. I conduct the services in Arabic myself, but the preaching usually falls to his share, and a most earnest and impressive preacher he is. We have the Prayer-book in Arabic, which is much appreciated by our small congregation of about thirty souls, who enter intelligently into its services. About half the above number are communicants. The services are held in the missionary's house; and it is, of course, but the nucleus of a Church. Our little flock are earnest and thoughtful men who love the Word of God, and endeavour to carry out its precepts in their lives. Our Bible and Book Depôt, centrally situated in the bazaar, is visited by Jews, Moslems, and Christians alike, and many a word dropped there, in conversation or in discussion, may lead to thoughtfulness and inquiry.

The field seems hopelessly barren, but God is on our side.

## THE MONTH.

OUR Anniversary is described on another page. The financial account presented showed, Ordinary Receipts, £198,213; other receipts of all kinds, including the gifts for the enlarged C.M. House, and interest on various Special Funds, £33,328. The Ordinary Expenditure of the year was £207,283, besides £3,684 for the Extension Fund, and other sums on special accounts. The real result is seen by taking the two "Ordinary" figures, which show that the receipts have fallen short of the outlay by £9,070, which have been drawn from the "Contingency Fund," the reserve formed by the surplus receipts of previous years.

THE Bishops of Exeter (Dr. Bickersteth), Huron (Dr. Baldwin), and Athabasca (Dr. Young), the Earl of Courtown, the Dean of Gloucester (Dr. Butler), and the Rev. Canon Carus, have accepted the office of Vice-Presidents of the Society.

To fill six vacancies in the list of One Hundred Honorary Governors for Life, who have "rendered essential service to the Society," the Committee have nominated the following:—The Rev. F. H. Baring, late Honorary Missionary in the Punjab, and a munificent benefactor of the work there; the Rev. W. S. Bruce, late Honorary Secretary of the Bristol Association; the Rev. Canon Samuel Garratt, Rector of St. Margaret's, Ipswich; the Rev. C. Jex-Blake, Rector of Lyng, Norfolk; the Rev. John Mills, Rector of Orton Waterville; and Charles John Plumptre, Esq., of Fredville, Kent.

THE Annual Sermon for the C.M.S. in Westminster Abbey was preached on April 26th by the Dean of Windsor. It was a most vigorous and telling sermon, dwelling especially on the great (though at the time obscure) men who founded the Society, as the first to recognise the duty of sending the Gospel to the Heathen beyond the British Dominions.

AT the Cambridge C.M.S. Anniversary on May 11th, Dr. Westcott, the Regius Professor of Divinity, who presided, delivered a most powerful speech. We hope to be able to print it as a leaflet for general circulation.

THE new Weekly Prayer Meeting at the C.M. House is being much valued. The attendance so far has varied from forty to eighty, which is good, but we hope to see the large room quite full. The meeting is for one hour, from 4 to 5 p.m. every Thursday. Tea and coffee are provided afterwards for all friends.

Two important Conferences were held at the C.M. House in April, one on the 24th for younger clergy, the other on the 29th for ladies. It is hoped that both will result in the formation of new C.M.S. Unions for the promotion of the work.

THE Annual Report states that the total number of offers for missionary service under the C.M.S. in the past year was 105. Of these, 45 were accepted (more than half as many again as last year), viz., 27 for training and 18 to go direct to the mission-field. These 18 include five graduates of Cambridge and two of Oxford, one of the University of New Zealand, and three fully qualified medical men (one of them a Dublin graduate).

WE report with thankfulness the acceptance by the C.M.S. of the following offers of service during the past month:—Mr. F. J. Harpur, B.A., M.B., B.C.L., of Trinity College, Dublin, a son of the Rev. T. B. Harpur, of Mountmellick, an old C.M.S. friend; Mr. Henry Martyn Sutton, M.R.C.S., L.R.C.P., L.S.A., a son of the Society's old friend, Mr. Alfred Sutton, of Reading (both these will go out as medical missionaries); Mr. Stuart Watt, a business man from Belfast, and a member of the Belfast Y.M.C.A., who will go to East Africa as a layman; and Mr. Thomas England, a young schoolmaster, who is going to carry on the school work at Frere Town begun by Mr. Handford. The Rev. Edward Francis Forrest, M.A., of Corpus Christi College, Cambridge, Curate of Christ Church, Leeds, will also, it is hoped, go out to the mission-field in the autumn. Others are before the Committee while we write.

A MISSIONARY party for East Africa sailed May 13th, consisting of the Rev. A. D. and Mrs. Shaw, returning to Rabai; Mr. A. J. Copplestone, returning to the Nyanza Mission; Mr. Douglas A. L. Hooper, B.A., of Trinity Hall and Ridley Hall, Cambridge; his assistant, Mr. S. G. Burr; and Mr. Thomas England, a schoolmaster for Frere Town. They took leave of the Committee on April 21st. Mr. Hooper, who has been one of the most active and devoted of the Cambridge men lately engaged in evangelistic work, and in stirring up a missionary spirit in the University, bid farewell to his friends there at a deeply interesting meeting at Cambridge on Saturday night, May 9th. On the Monday morning (11th), there was a farewell Communion Service for him at Trinity Church (Simeon's church), which was attended by sixty University men, including Dr. Westcott. Mr. Hooper goes out paying all his own charges, and also those of Mr. Burr (who has been a gardener, and a member of the famous Men's Night School at Mildmay). He hopes to go forward and open the proposed *Chagga Mission* at Taveta, under Mount Kilimanjaro. Many prayers will follow him.

SOME remarkable Mohammedan converts have, in the past year, been baptized in India, where religious liberty exists under the beneficent British rule: one, a famous preacher against Christianity at Calcutta; another, a medical man of good standing in the Punjab (who was much helped by reading the *Chronicles of the Schonberg Cotta Family*); a third, a medical man at Bombay; a fourth, a hitherto bigoted Afghan lad at Peshawar; a fourth, from Madras, who was brought out by the Salvation Army, instructed by the C.M.S., and baptized by the S.P.G; three in Kashmir, the family of a convert of the year before; and others.

WE regret to announce the death, on April 3rd, of the Rev. William Allen, Native clergyman at Abeokuta. He had been connected with the C.M.S. for thirty years, and was ordained in 1865. Also the death of the Rev. V. Gnanayutham of Tinnevelly.

THE Rev. J. C. Hoare, of Ningpo, in training his theological students, combines with their studies evangelistic country tours occupying eight days in each month. Towards the end of the year they took an extended expedition of ten weeks into the Chu-ki district, a hilly country as large as Kent. Mr. Hoare's Annual Letter was written at Chu-ki city, while on his tour, and is of the deepest interest. "Day after day," he writes, "the students have preached and prayed, kneeling down in the face of the crowd amid many jeers, standing up and preaching the Word with boldness, and always bringing their hearers to one point, Jesus Christ and Him crucified." "We see the same faces day after day, anxious faces too, and I believe the Spirit of God is working in many hearts."

THE Earl of Aberdeen has accepted the office of President of the C.M.S. Lay Workers' Union for London, in the room of the late Earl Cairns. Mr. J. Tennant and Mr. T. G. Hughes have been appointed Hon. Secretaries.

THE following new publications have been issued by the Society:—*The Hydah Mission*, being a short sketch of the work among the Hydahs, with a letter from the Rev. C. Harrison (price 2*d.*); *The Mombasa Mission*, with an account of the work among the Freed Slaves, by the Rev. J. W. Handford (price 2*d.*); *King Mtesa, of U-Ganda*, being extracts from journals and letters of the missionaries in Central Africa, received during the last eight years, and having reference to the late King (price 3*d.*); a pamphlet containing four speeches by the late Lord Cairns on behalf of the C.M.S. (price 2*d.*); and a smaller pamphlet, containing the last speech of the same in Exeter Hall, together with the late Earl's dying words (price 2*d.*). All these may be had direct from the Society's House, Salisbury Square.

### Topics for Thanksgiving and Prayer.

Thanksgiving for a bright and hopeful Anniversary. Prayer that the year now entered upon may bring a great deepening of interest, and a large increase of men and means.

Thanksgiving for further offers of missionary service, and for others expected. Prayer that candidates may have a deep sense of the greatness of the work.

Thanksgiving for converts from Mohammedanism in the past year (see above). Prayer that many Moslems in Egypt, Palestine, Arabia, Persia, as well as India, may be brought to confess Christ as the Son of God.

Prayer for the Ningpo College and its students (see above); for Mengnanapuram (p. 63); for sick missionaries, particularly Mr. Horsburgh (p. 70); for the Lay Workers' Union for London (see above); for the missionaries now on their voyage out.

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*And Ruth said, Let me now go to the field, and glean.*
*And she went, and came, and gleaned in the field.* RUTH ii. 2, 3.

HE · THAT · REAPETH
RECEIVETH · WAGES
AND
GATHERETH · FRUIT
UNTO · LIFE · ETERNAL

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JULY, 1885.

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| 1 | W | Matt. 28. 19. In the Name of the Father, the Son, and the Holy Ghost. |
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| 4 | S | 1 Cor. 6. 19. Your body is the Temple of the Holy Ghost. [1853. |
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| 7 | T | Rom. 15. 13. Through the power of the Holy Ghost. |
| 8 | W | Gen. 1. 2. The Spirit of God moved upon the face of the waters. |
| 9 | T | Job 26. 13. By His Spirit He hath garnished the heavens. |
| 10 | F | Ps. 139. 7. Whither shall I go from Thy Spirit? |
| 11 | S | Matt. 12. 31. Blasphemy against the Holy Ghost shall not be forgiven. |
| 12 | **S** | Acts 17. 26. **6th aft. Trin.** 2 Sam. 1. Acts 17. 1—16. *E.* 2 Sam. 12. 1—24 [or 18. Matt. 5. 33. |
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## MISSIONARY MEDITATIONS ON THE ACTS.

### VII.—Christian Liberality. (*Acts* iv. 32—37.)

N the Church of Christ there is no rule for Christian giving. Under the law a tenth at the least was required. But grace makes no demands. Free favour leaves its recipients to free action. The love of God, electing, redeeming, sanctifying love, "the love of God which is shed abroad in the heart by the Holy Ghost," awakens, animates love. When the love of Christ was revealed in me by the Spirit, then I learned to love Him on the throne above, and in His members here below.

What an outburst of loving devotion I see in these verses! Lands and houses were all sold, all "laid down at the apostles' feet." There was no lack in all the Church. Every member of Christ was cared for. He was, evidently, loved in them.

No doubt a special need before their eyes was a special call in their hearts. The Church had suddenly become a great, an enormous company. Their adhesion to Christ necessitated, I suppose, in many cases, their severance from their worldly calling. Perhaps, too, they expected that "the Kingdom of God should immediately appear." It is clear that the early Christians did not think that those "times and seasons which the Father hath kept in His own power" would be so long in coming as they have been.

But I will not explain this loving outburst thus. These things and others may have influenced these early simple-faithed followers of Christ. The Holy Ghost points me to a deeper, richer, purer spring. "*Great grace* was upon them all." Grace, the free favour of God in Christ Jesus, is the spring of all true Christian devotion. Seek, dear reader, to apprehend *grace*.

Another thing I notice. They "gave witness of the *resurrection* of the Lord Jesus." Not with their lips only, for they were not all preachers. But in their lives, for they were all "risen with Him." That "I have been crucified with Christ" is a precious truth, but I will not forget the "yea rather" with which an apostle tells that "He is risen again." "He hath raised us up together" with Christ. Here is new life. Life in Christ risen. How this lifts the believer above the world, above its gaieties, its entertainments, its possessions. The higher I am—and can I be higher? sit we not "in the heavenly places in Christ Jesus"?—the less do earthly things appear. Oh, to apprehend this more clearly, more vigorously! Then will my life, my liberality, my love, give "witness of the resurrection of the Lord Jesus."

In the largeness of their gifts I see, in these Jerusalem Christians, the "great power" with which they gave this witness. I am persuaded that the littleness of our offerings into the treasury of God arises from our feeble apprehension of our standing before God as those that are "married to Him who was raised from the dead." Let us "set our affection on things above, where Christ sitteth," and we shall not hold with a tenacious, untrusting hand things below.

"Houses and lands" we are not commanded to part with. We may hold them if we will. Only let us look upon what we have, whether it be the produce of our land or of our labour, from the highest standpoint. Let us "give witness" that the Lord, in whom and for whom we live, is risen indeed.

Are we "possessors" of "this world's goods"? Listen; comes there not a voice from the teeming millions of Africa, now for the first time opened to our view, from China, India, aye, in these days from everywhere, saying, "Come over and help us"? What shall we say in reply before our God? J. E. Sampson.

## QUETTA AS A MISSION STATION.

N the Gleaner for April it was briefly announced that the Committee had decided, if God gave them men and means, to occupy Quetta, the advanced British post on the southern border of Afghanistan, as a Mission of the C.M.S. Since that notice appeared, the same liberal friend of the Society, who now supports two missionaries engaged in the Society's Frontier Missions, has intimated his wish, if the Society would establish a really strong Mission, to give £640 a year towards it. The hand of God seems thus to be so unmistakably guiding them to the work, that the Committee are determined, directly suitable men are found, to begin the Mission in real earnest.

The occupation of Quetta as a Mission station has frequently been pressed upon the Society's attention. It was the earnest wish of the late George Maxwell Gordon, the Society's missionary in the Punjab for fifteen years, who met with a soldier's death at Kandahar in 1880. The Rev. G. Shirt, of the Sindh Mission, also went up as temporary chaplain in 1883; and the Rev. C. Merk, of the Punjab Mission, spent six months there last year. His description of this visit lays stress on the favourable openings in the town for the efforts of a strong missionary force:—

Quetta, *December 30th*, 1884.

At the end of April I left Khanpur for Quetta. With no more than five thousand inhabitants, Quetta is the meeting-ground of Brahui, Beluchi, and Pathan. Brahuis dressed in sheep-skins, armed with sword and shield, leading their flocks of sheep; Afghan traders from Kandahar

QUETTA, THE MOST ADVANCED BRITISH MILITARY STATION TOWARDS AFGHANISTAN.

and Kabul, Bokhara and Kokand, bringing lo
of fur, are seen in its streets. Besides the comm
crowd, there are always a number of Native not
men present. The Beluch chiefs of the south,
far down almost as the Persian Gulf, come up
spend the summer in Quetta, and form a su
court round the Agent for the Governor-Gene
My work during the past season has been to
change visits with some of the chiefs and th
followers. On all such occasions I tried to tu
the conversation as soon as possible on religi
subjects. The Law of Moses and of Christ,
demand of Jesus to be regarded as *the* propl
compared to the precepts imposed on men by
Koran, and the claims urged for himself by M
hammed, generally formed the subject of
talk. I took care to carry a Persian New Tes
ment with me, out of which I could read
passages in support of the arguments which
adduced. At the end, whilst rising from
chair, my visitor would express a wish to poss
such a book, a wish which I could gratify,
Mohammedan in every case pressing the volu
devoutly to his lips and eyes, and then placing
in his bosom. My friends returned my vis
and assembled on Sundays at noon-time in
house for a *conversazione*, when, seated on
carpet of the floor, we held friendly discussi
on questions of religion and of social moral
I made it a point to visit my friends in th
homes, especially during times of sickness, and
let them feel that, though heathens, they mi
look upon the missionary as their pastor.

It had been my wish to visit the villages wh
lie in the neighbourhood of Quetta. These
lages are fortified. Many of the inhabitants
armed. The country is, in parts, not conside
safe. Ere going out I called on the Agent
the Governor-General, and asked for his p
mission. Sir Robert Sandeman received me v
kindly, and promised every help, but he wis
to know which villages I intended seeing. U
my sending in a list of names, he replied tha
the present troubled state of the country—sev
raids had been committed on the frontier—
could not let me go without an escort; and
escort he could not give. Accordingly, for se
time I confined myself to the town. Here I
on several occasions the malok, the headman
neighbouring village. "Why don't you co
out to us?" was his constant question. Ou
went on an appointed day. I found my fri
in the court of his house, draped in his ga
and most festive garments, and surrounded
his relatives. We had a long talk. Since t
not only that village, but all the others wh
lie within a circle of five miles around Que
have received regular visits. "In the gates
the city," or under the shade of trees within
walled orchards, discussions were held with
loks and mullahs. Controversy was avoided,
positive truth as much as possible imparted.
all these walks I received no hindrance from
authorities, beyond friendly warnings. "T
will put a knife into you some day—you may
once too often," a young political officer said
me. Hitherto, however, I have been recei
always politely, and sometimes heartily, by
people of the country.

I could not expect to see the fruits of s
sown on so rocky a soil within so short a ti
and yet I can mention a few hopeful instan
which promise a future harvest. Two old Sik
whom I had met at their sabah (meeting-hou
came to me regularly for months to read an h
a day the New Testament in Punjabi. One
them was for a time a fervent believer in Chr
He had his New Testament always with h
He gave up attending the Sabah, and he wo
not be present at a *mela*, because the cro
which congregated there did not know Jesus.

used to complain of the persecutions of his neighbours, and I fear they proved too strong for him, for he suddenly ceased coming to me, and finally he fell away altogether. My other pupil was a fine specimen of an old Sikh, who still wore a quoit, the old national weapon, on his pugree. He was a reader of the Granth, the sacred book of the Sikhs, and a kind of priest amongst his fellow-religionists. He also had, owing to his frequent visits to the padre, to suffer a good deal from his neighbours. Finally he made up his mind to leave Quetta for Amritsar, where he could live in peace. I dismissed him with many letters of recommendation. I have not heard from him since. I do not know what has become of him, but I trust that the bread cast upon the waters will be found again after many days.

There is in Quetta some pastoral work to be done. A Native hospital-assistant, Mr. Samuel, a true Christian, who enjoys a high reputation amongst Europeans and Natives, and his family, a Native officer in a Bombay regiment, and sometimes a few outsiders, formed a small congregation which met every Sunday afternoon in Mr. Samuel's house. The Native regiments from Madras and Bombay contain, besides numerous Roman Catholics, sometimes members of our Church, whom to gather into small congregations will be the duty of every missionary.

## A GIFT OF £50.

IN the concluding sentences of the C.M.S. Annual Report, the Committee ask the question, "Is the Society as a whole prepared to support them in *a forward policy?*" They then dwell on the responsibility of the clergy to stir up their people, and say that if this is done, "from parishes and congregations and Sunday-schools and families throughout the land will come the word of command to the Committee who are their servants and trustees, *Go forward!*" A young clergyman who heard this read at Exeter Hall writes as follows:—"I determined to send a special donation to the Society in Exeter Hall in answer to the challenge of the secretaries given in the concluding paragraphs of the Report read at the Annual Meeting, and I, as one of the general members of the Society, bid our Committee in God's name to 'Go forward.' I wish I could apply a heavier pecuniary spur. Cheque for fifty pounds enclosed."

A CHINESE PEDLAR WITH SAIL-CART.

## MR. HOARE'S STUDENT-EVANGELISTS.

IN the GLEANER for April we gave some account of the Rev. J. C. Hoare's work in the C.M.S. College at Ningpo, and referred to the tours taken by him and some of his theological students for the purpose of preaching the Gospel in the surrounding districts. We now give a most interesting letter from Mr. Hoare, describing a visit of ten weeks to Chu-ki (or Cü-kyi) a name familiar to many readers of the GLEANER:—

*Cü-kyi, December*, 1884.

My work in the Theological Class at the Ningpo College for nine months of the year was carried on in much the same manner as formerly, by combining study with short evangelistic tours in the Ningpo district. The visible results are few. I have heard of one, and only one case, in which our sowing bore fruit. That one case was remarkable, and is worth narrating. A young man heard the students teaching some villagers a short prayer. He caught one sentence, "I pray thee, O God, to give me Thy Holy Spirit." "What a remarkable prayer," he thought, as he went away, and he repeated it over and over again, asking himself what it could mean, when suddenly he forgot it. "I pray thee, O God, to give me. . . ." "to give me. . ." "to give me. . ." what? He went back to find out, but the preachers had gone, and he could not find them. He went home disturbed in mind, and then recollected that on the other side of a hill there was a Christian woman. He went to her to ask her what the prayer could be; she told him, and he became her pupil in Christ, coming regularly to her for instruction.

This kind of work, as I have said, went on for nine months, until, at the end of October, with examinations and Conference over, with Mr. Groves in the College and a theological student to help him, I felt that at last the desire of my heart for the last four years could be fulfilled, and I started off in boats with three students for a ten weeks' expedition. We had no settled plan of action, nor even fixed field of labour before our minds; but we went out with the prayer, "Teach me to do the thing that pleaseth Thee, for thou art my God." I had, before starting, said that I should not go to Cü-kyi, as I wished to work where the Gospel was not known; but when I got to Cü-kyi I found that there were no Christians within six miles of the city; and the evident wish of Bishop Moule that I should settle there led me to decide to make the little native house, rented by the Mission outside that city, our head-quarters for the remaining two months.

No sooner had we settled into our quarters than the city began to fill, and we found that we had just come in time to be present at great ceremonies in honour of the city god (poor things!), which only occur on so grand a scale once in twenty-seven years. The fact, too, that the dowager empress was keeping her fiftieth birthday, added to the numbers, and for days thousands of people poured into the city. All idea of study was given up, and, with Mr. Horsburgh, who had, also in ignorance, providentially joined us, we were out all day, and every day, selling books, and preaching. The stock of Testaments, Gospels, and tracts that I had brought with me for ten weeks was rapidly sold out, and we laid hands on the stock of a colporteur, which we found lying in the house, and sold most of that too. Meantime the crowds listened with eager interest to the preaching. The first day that we had preached we had been led to take up our stand under a porch leading into the scholars' quarters, connected with the Confucian temple. No better position could have been found. There is plenty of space for a crowd to stand, with a balustrade for the old men to sit on behind, and it is in the heart of the city, and close to the great business street. We met with some opposition from itinerant stall-keepers, who coveted the same place for their business, and I am afraid that some of them were rather rudely displaced by the crowds who came to listen; but their expostulations and abuse were always suppressed by the people themselves.

In this way preaching went on day after day, broadcast sowing indeed, for there were men, not only from all parts of Cü-kyi, which is a district as big as Kent, but also from all parts of the province. Nor was the preaching confined to the open air. Whenever we were in the house the preaching was kept up, and hour after hour the students pleaded for their Saviour with indefatigable persistency.

After ten days of this work the crowds diminished, and then the question came up as to what we should do. Should we remain in Cü-kyi, or should we move on farther? We had an anxious discussion one morning about this, and then knelt down and committed the matter to our Heavenly Father. The answer came at once, and we had no more discussion on the subject. The next afternoon one man expressed his desire to become a Christian, the day following two more, the day following another, and now we have about a dozen names on our list of men who have all, more or less, expressed their convictions of the truth of the Gospel, and the desire to become Christians. I hope that you will not misunderstand me here. I cannot say of these men that they are converts; some indeed have not done much more than ask for more instruction; but I believe that the grace of God is working in the hearts of many, and that

we shall see them brought out of darkness into the full clear light of the Gospel. But we accepted this movement as a clear intimation that we were to work on at Cü-kyi, so we set to work with renewed vigour.

As soon as our course of action was decided, we adopted new methods of work. We still preached in the same place day after day, as it had become known that we preached there, and those who wanted to hear would naturally come there. But as we were reading *Bunyan's Holy War* we decided to attack "Eye Gate" as well as "Ear Gate," and so we made flags or scrolls, with texts written on them in large characters, which we carried through the main street to our preaching-place, and there preached from them. I believe that a blessing has rested on these text-flags. As we carry them through the streets the busy shopmen crowd to the front to see what we have written, for we vary our text every day; and we get many opportunities of explaining the Word of God to them as we go along. Many of the rich gentry too, who will not come and stand in the crowd to listen, stop and read our text as they pass; whilst the visible text gives point to our preaching, and is a great help to us in that way. At the same time we adopted another method, and instead of all standing together whilst we preach, we always have one or two of our party hovering on the outskirts of the crowd to waylay any one who seems interested, and to take him off to have a quiet conversation. This has also been productive, under God's blessing, of much good.

One man is a writer connected with the Yamen, of the name of Chow. I had noticed him day after day at the preaching, standing rather aloof from the crowd, but listening intently. One Saturday we had for our flag text, "Repent ye, for the kingdom of heaven is at hand," and I felt that our preaching was accompanied by divine power. The next day Chow came to the afternoon service with one or two friends, to look on apparently. Two days afterwards, whilst we were preaching in the city, I was delighted to see him in close conversation with one of the students, and presently he bought a New Testament. "I had thought of judgment," he said, "when I heard you preach, but I never thought of it as near till I saw that text." From that time he has been studying his Testament regularly, and coming to our house to ask for explanations. He has for such a "babe" wonderful light concerning the nature of sin, and often speaks of the practices of the Yamen, in which he has been mixed up, with great horror. But he is a man of many friends, and about a week ago he brought a written paper to say that he believed, but that, having many hindrances, he must wait before asking for baptism. Yet he comes regularly to the preaching and to Sunday services; he invites the theological students to his house to meet his friends in discussion; and has his open Testament on his table. We are praying earnestly that he may have strength given to him to break loose from the world, and to give himself to Christ; and I believe that we shall soon see this take place, through God's grace.

That text, "Repent ye . . ." was blessed to more souls than one. Whilst we were preaching I saw one man standing in the back-ground, and listening intently. He must have stood there for nearly an hour, and then he disappeared; but he soon reappeared, bringing a friend with him. They stood and listened to the end, and as we moved off I saw him sit down, take a Gospel, and begin to read it. But we have not got hold of him yet. The next day, however, another man of the name of Sing came in to see us. He said that his house had been twice burnt down, and that he thought now that it must be on account of his sins, so he had come to see if he could find help in the Gospel. The students were enabled to speak words of comfort to him, and he is steadily learning, in a quiet, humble way, the blessed truths of the Gospel of forgiveness.

We have had our disappointments, but they have been few. One trial of faith with us is that so many of those who have come forward in this way have gone away to distant homes. But we know that the Spirit of God is not bound, and that He can work in their hearts without our agency, and I look on this rather as God's method of carrying the truth to other parts. We are still preaching, day after day, in the same place, and the interest seems to be growing every day. We see the same faces day after day, some of them anxious faces too, and I believe that the Spirit of God is working in many hearts. I wish you could have seen the crowd to-day. Several times I was left alone, preaching by the flag till I scarcely had breath to go on with; whilst around the central group were dispersed little knots, listening to the students' answers to inquirers. And there were many interesting men came forward to-day, some of whom seemed, from what the students say, to have been much in earnest. The Adversary was there, too, in the shape of a scoffer, who first came and jeered at our text, "Heaven and earth shall pass away, but My words shall not pass away." "If," he said, "heaven passes away, where then will be the heaven you speak of?" I made him read Rev. xxi. 1 aloud to the crowd, and he went away discomfited; but he then busied himself in moving about from group to group scoffing, and sometimes formed a little group of his own. But active opposition is a sign of progress, and we took courage from the evening lesson (St. Stephen's Day), and we prayed that he, too, like the persecutor Saul, might be made a faithful servant of Christ Jesus. And surely we may look for an answer to our prayers, the same as was vouchsafed to the prayer of Stephen.

# AFRICA AND ITS MISSIONS.

## VII.—SIERRA LEONE MISSION.

(*See the pictures on the centre pages.*)

IERRA LEONE proper is a rich and fertile penins on the West Coast of Africa, about twenty-six m long by twelve broad; but the boundaries of colony have lately been extended along the co southward as far as Liberia. The population of colony was, in 1881, 60,546; but this does not include recent annexations.

Sierra Leone was known to the Portuguese as early as 1463, and shortly afterwards became a centre of the Negro sl trade (see chap. iv., in the March number). In 1787, Granv Sharp, commiserating the runaway slaves who had congrega in great numbers in London after Lord Mansfield's decision t they were free, procured their settlement on the penins Four years later, an association, called afterwards the Si Leone Company, promoted by Wilberforce and other oppone of the slave-trade, was incorporated, and obtained possessio Sierra Leone and of various forts and factories on the Gold Co In October, 1794, Freetown, the capital, was destroyed by French. The Governor of the settlement at the time was Zach Macaulay, father of Lord Macaulay, afterwards an active mem of the C.M.S. Committee, and well known for his unwea labours during forty years for the suppression of the slave-tr and the emancipation of the slave.

In 1808, the year after the abolition of the slave-trade, settlement was transferred to the British Crown, with a viev its being employed as the principal location of the recaptu Africans from Spanish and Portuguese slavers. These "liber Africans," as they were called, were accordingly landed at Si Leone: the adults being employed in the cultivation of ground, and the children put to school. For many years population was continually augmented in this way, some 2, rescued slaves being added to it annually.

It was not until 1816 that the Church Missionary Soc undertook systematic missionary work at Sierra Leone. P to that time the colony had only served as a base for the S and Bullom Missions. But in 1816, when fifteen missiona and eleven wives had gone to Africa, and when fifteen out of twenty-six were dead, when the Susu and Bullom Missions w being carried on in constant difficulty and danger owing to hostility of the natives, and when not a single adult con had been baptized, the C.M.S. Committee sent out one of t own body, the Rev. Edward Bickersteth, to inquire on the s into the position and prospects of the work. He visited the Pongas, and baptized the first six African converts to Christia on Easter Day, April 14th. But his main work was the for tion, in consultation with the Governor of Sierra Leone, Charles McCarthy, of plans for the systematic division of colony into parishes and the provision of churches and scho the Society to supply missionaries and schoolmasters, and Government to defray part of the cost of instruction for liberated slaves. Upon Sierra Leone, therefore, the mission force was now concentrated.

Then it pleased God to pour out His blessing. By the labo of Butscher (but he died in 1817), Nylander, Wilhelm, Dür W. A. B. Johnson, and others, thousands of the liberated sla were brought under Christian instruction, and within three ye a marked change came over the whole colony. Johnson's w at Regent was especially blessed. He wrote, "These poor, praved people may be called the offscouring of Africa. But knows whether the Lord will not make His converting po known among them? With Him nothing is impossible." His congregation consisted of nine persons. Three years afterwa the average number of worshippers at Regent was 1,200 on Sun

and 500 at daily prayers; there were 260 communicants; and 500 scholars of all ages were at school. On Easter Day, 1819, he baptized 110 adults, and administered the Lord's Supper to 253 persons. A few days after, when he left for a short visit to England, hundreds bid him a tearful farewell, saying, "Massa, suppose no water live here, we go with you all the way till no feet more." He returned the following year, and continued his work, but fell a victim to yellow fever in 1823. His name, like those of his brethren, was taken by many of the baptized ex-slaves; and among the present African Johnsons are some of the ablest of the race. One of them, Archdeacon Henry Johnson, is now in England.

Independent testimonies to the extraordinary change in the people now multiplied. In 1820, Sir. G. Collier, Commodore of the West African squadron, wrote to the Admiralty, "I have attended places of public worship in every quarter of the globe, and I do most conscientiously declare that never did I witness the services of religion more piously performed or more devoutly attended to than in Sierra Leone." In 1822, the Chief Justice, the Hon. E. Fitzgerald, stated that while in ten years the population had increased from 4,000 to 16,000, the number of criminal cases for trial at quarter sessions had fallen from *forty* to *six*, and that of the six, "not one was from any of the villages under a missionary or schoolmaster." Twenty years later, in 1842, a Parliamentary Committee attributed the progress mainly "to the invaluable exertions of the Church Missionary Society."

There were however seasons of severe trial and disappointment. Sierra Leone again and again justified its title of "the white man's grave." Out of eleven missionaries and their wives who landed in 1823, six died in that year, and three more within eighteen months afterwards. By the beginning of 1826, twenty-two years after the first party sailed for West Africa, only fourteen (missionaries, schoolmasters, and wives) remained out of seventy-nine who had been sent out, the greater part of the remainder being dead. The grievous mortality among the European missionaries was overruled to teach the Society one of the greatest lessons it has learned, the necessity and the value of Native agency; and in 1827 Fourah Bay College was started. The first name on the roll of its pupils was Samuel Crowther, who had been brought to Sierra Leone four years before as a freed slave-boy, and had been baptized Dec. 11th, 1825. After several years, both of learning and of teaching, he became the first African clergyman, being admitted to holy orders by Bishop Blomfield, in London, June 11th, 1843. On Dec. 3rd in that year he preached the first Native sermon in Sierra Leone to an immense and joyful congregation. In the forty years that have since elapsed, between seventy and eighty African clergymen have been ordained, about fifty of whom had passed through Fourah Bay College. That institution was affiliated to Durham University in 1876, since which time many students have taken the Durham B.A. degree and Theological License.

Two other important educational institutions were established some twenty years later, the Grammar School and the Annie Walsh Memorial Female Institution. With the former will always be associated the name of the Rev. James Quaker, a Native clergyman, who was a tutor in it almost from the first, and was Principal from 1860 to 1882. Under his able management it attained a high reputation, and became more than self-supporting. In the latter have laboured a noble succession of English Christian ladies, notably Miss Sass, who was at the head of the institution, with some short intervals, for more than twenty years.

The Diocese of Sierra Leone was established in 1852, chiefly at the instance of the Church Missionary Society. The first bishop was the Rev. O. E. Vidal, a Sussex clergyman who had been led to devote rare linguistic talent to the study of the Yoruba and other African languages. He was only permitted to labour as a bishop two years, dying at sea while returning to Sierra Leone from Yoruba. In 1855 he was succeeded by Bishop Weeks, who had been a C.M.S. schoolmaster and missionary in the colony from 1824 to 1844. He, too, was taken to his rest after less than two years' work, and in the same way, having caught a fever in the Yoruba country. The next bishop was Dr. Bowen, who had been a C.M.S. missionary in Palestine. He likewise fell a victim to the climate in 1859, less than two years after his consecration. Thus in seven years three bishops had gone out, and the bones of all three lay in Kissey churchyard. The next two, Bishop Beckles (1860-69) and Bishop Cheetham (1870-81), were mercifully spared to preside over the Church for many years, and to return in fair health and strength to England. The present bishop, Dr. Ingham, was consecrated Feb. 24th, 1882. To every one of the six episcopates the Church in Sierra Leone has, under God, owed much of its growth and prosperity.

Very early in the history of the Sierra Leone Mission, the C.M.S. Committee foresaw that the time would come when the Native Church must learn to stand alone, and become "self-governing, self-supporting, and self-extending." The converts were trained from the first in the habit of supporting their own church ordinances by the system of weekly class payments, and this system, perpetuated to the present day, now gives the Sierra Leone Church 900*l.* a year. In 1840 the Native Christians voluntarily established a Church Missionary Auxiliary, which in its first year remitted home to the Parent Society £87, and which in the thirty years from 1845 to 1874 remitted £7,000. In 1854, the Native Church undertook the cost of the elementary schools in the various parishes, some £800 a year. In 1862, the Church was formally organised on a footing independent of the Society, and passed (in the words of one of the African clergy) "from a missionary state into a settled ecclesiastical establishment, under the immediate superintendence of the Bishop." Ten Native pastors and their parishes were at once transferred, and all the others have been transferred since. There are now 19 Native clergy. Out of a total revenue of £2,200 for the Church Fund, £1,600 is raised by the people themselves. This is independent of the School Funds, and is expended on the stipends of the clergy, church repairs, &c.

The whole Christian population of the colony was declared by the census of 1881 to be 39,600, of whom 18,860 were reckoned to the Church of England, and 17,098 to the Wesleyans and other Methodists. There were 5,178 Moslems, and about 15,000 heathen, mostly in outlying districts. Mr. T. Risley Griffith, Colonial Secretary to the Government of Sierra Leone, in a paper read before the Royal Colonial Institute in London in 1881, said,—"To those who are supporters of missionary work, Sierra Leone is an interesting spectacle. Seventy years ago it was a heathen land; to-day it is filled with places of worship. . . . . To the Church Missionary Society Sierra Leone owes much. It has spent close upon half a million of pounds there!"

## NOTICE TO OUR READERS.

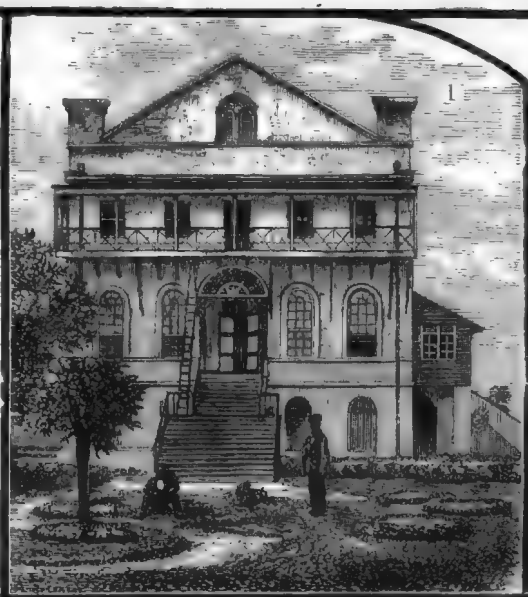
TREASURERS of Associations will render much assistance if they will kindly make remittances to the C.M. House quarterly, or when any considerable sum is in their hands. By acting upon this request the Society will be saved considerable expense in being enabled more readily to meet its monthly and quarterly outgoings, without having to borrow funds to meet expenditure (as at present) prior to the receipt of the large portion of its income held by the associations until the end of the financial year.

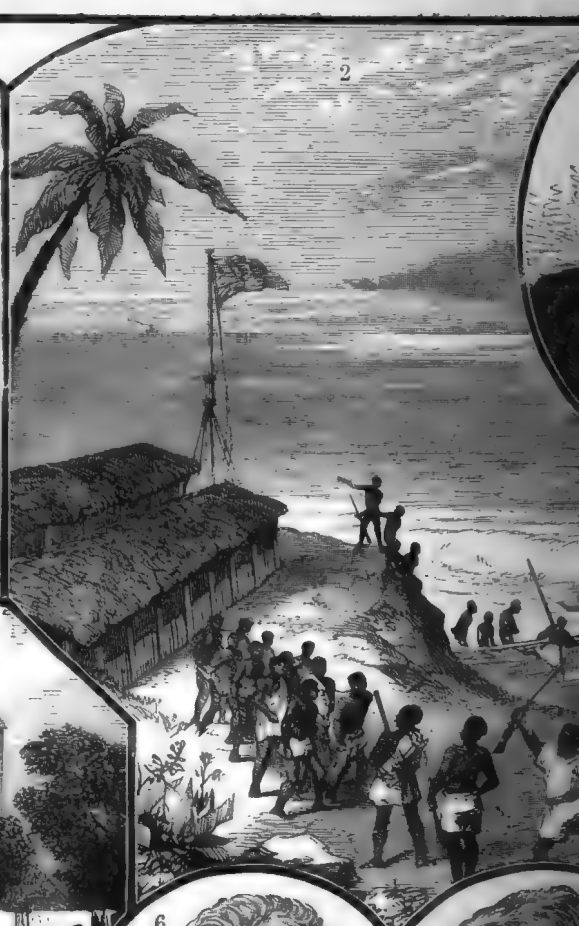
WE are requested to call attention to the insufficient postage paid upon newspapers, &c., sent to missionaries in the East Africa and Nyanza Missions, and the consequent serious expense to the Society arising from an increased rate being charged for short-paid packages. The correct postage to Zanzibar, upon a newspaper registered for transmission abroad, is 1½*d.* for four ounces, and not 1*d.* Will our friends kindly note this?

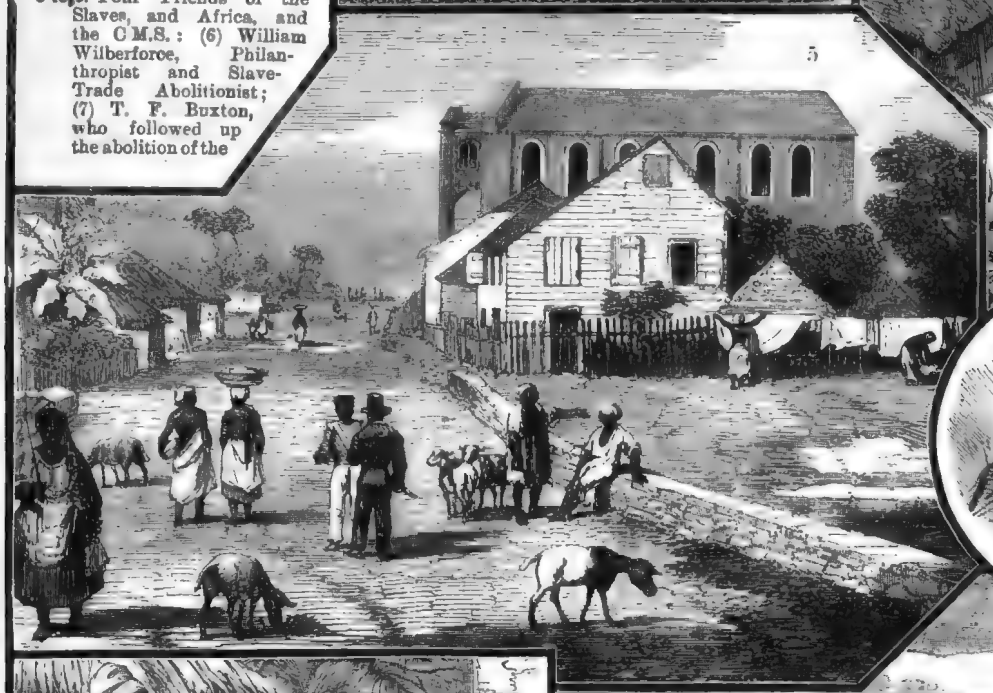
**EXPLANATION OF PICTURES.**

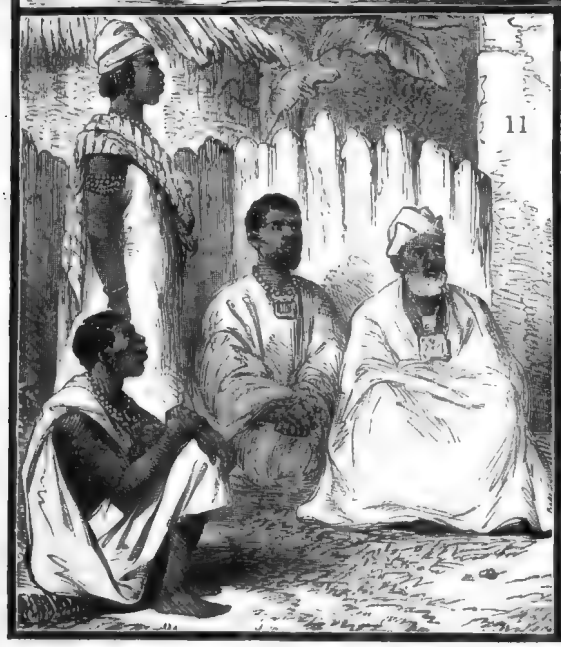
1. Fourah Bay College, Sierra Leone.
2. Shipment of Slaves on the West African Coast thirty years ago.
3. The Venerable Archdeacon Johnson (a son of an ex-Yoruba Slave), now Archdeacon of the Upper Niger. (This portrait shows the Archdeacon as he was ten years ago. What he is like now many of our readers will see for themselves, as he is now in England.)
4. Students and Tutor of the Fourah Bay College. The Tutor (the centre of the group sitting), the Rev. J. B. Bowen, was once a slave.
5. Pademba Road, Sierra Leone, with Christ Church on the right.

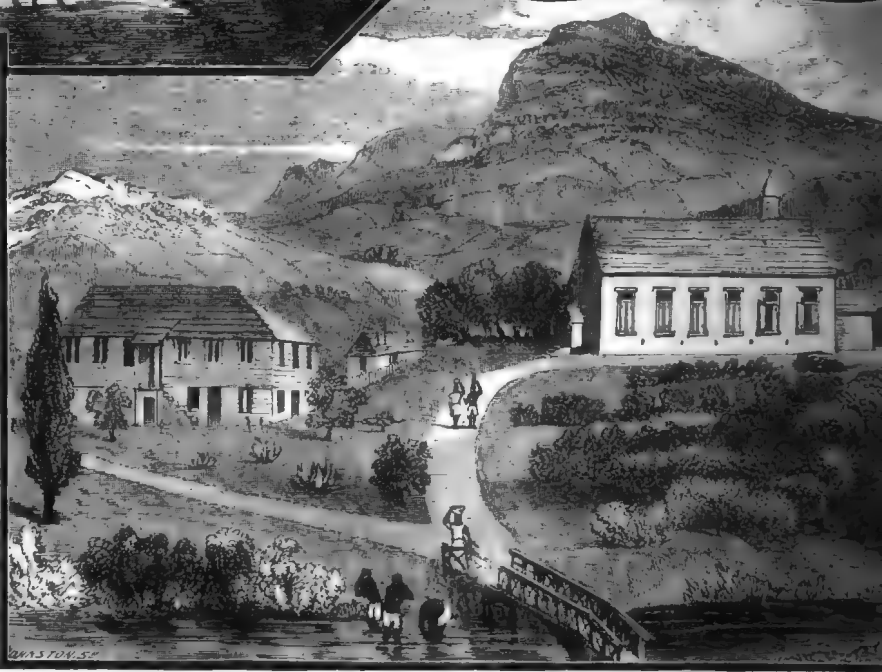
6 to 9. Four Friends of the Slaves, and Africa, and the C.M.S.: (6) William Wilberforce, Philanthropist and Slave-Trade Abolitionist; (7) T. F. Buxton, who followed up the abolition of the





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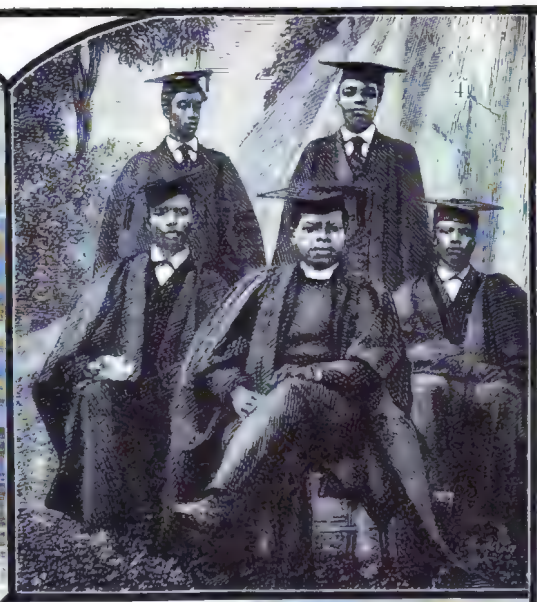



## EXPLANATION OF PICTURES

*(continued).*

Slave-Trade by obtaining the abolition of Slavery after many years' struggle; (8) Edward Bickersteth, Secretary of the C.M.S. from 1815 to 1830; he also baptized the first Sierra Leone Christians; (9) Zachary Macaulay, Father of the late Lord Macaulay; also formerly Governor of Sierra Leone.

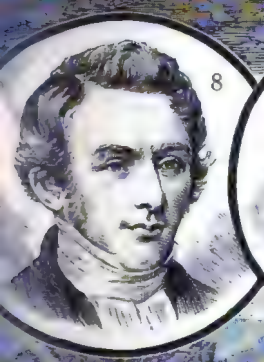
10. Landing of Liberated Slaves at Sierra Leone by British Cruisers.

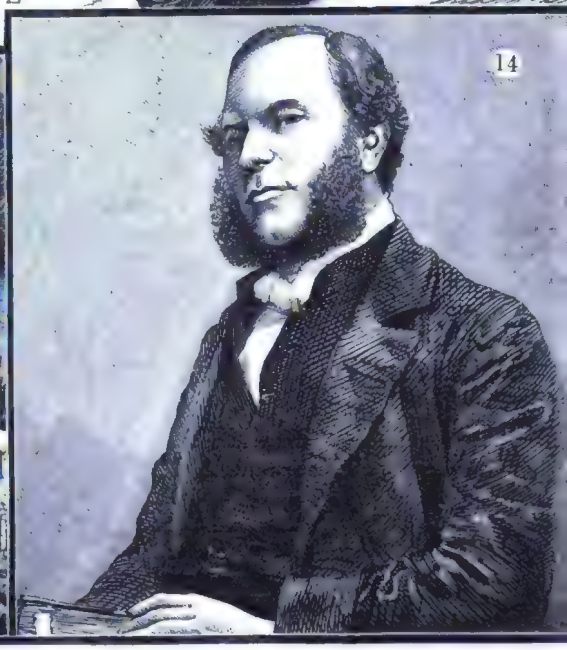
11. Group of Jollofs inhabiting the neighbourhood of the River Gambia. Their religion is a mixture of Paganism and Mohammedanism.

12. Regent, Sierra Leone, where Samuel Crowther was Schoolmaster, fifty-five years ago.

13. Kissey Churchyard, the burial-place of so many early Sierra Leone Missionaries.

14. Bishop Bowen, Third Bishop of Sierra Leone, 1857-59.






E MISSION. (*See Article on Page* 76.)

# "DAYS WITHOUT NUMBER."

By Evelyn R. Garratt,
*Author of "Over the Water," "Free to Serve," "Lottie's Silver Burden," &c.*

## Chapter VII.—Miss Eadon's Disappointments.

MRS. ROY was engaged when, having been with her brother to look at the bicycles he spoke of, one of which he determined to buy, Katharine called upon her; but she was told that if she could wait, Mrs. Roy would be disengaged in a few minutes.

When she entered the drawing-room Katharine little guessed, from her look, that while she had been waiting for her Mrs. Roy had been watching the sufferings of her husband, for which there was scarcely any relief, with pain as great, if not greater than his own. To see those we love suffer, being utterly unable to give them any relief, is often enough to wear out both body and mind, and this was what Mrs. Roy had had to endure for the last few years, ever since her husband's health had given way from overwork in the hot climate of India. Her married life had been by no means all sunshine, far otherwise. She and her husband had left three little graves behind them in India, and the fourth child had only lingered to reach England and die.

And now Mrs. Roy feared that her husband's days were drawing to a close, for since they had come to Tryton he had been in more pain, and had suffered from greater weakness than before. He had had a specially bad attack this afternoon when Katharine called, and Mrs. Roy felt scarcely inclined to see any one; but on hearing who it was, she put aside her feeling of disinclination.

"I have brought you Patty Maloney's box," said Katharine, after shaking hands.

"It is kind of you to have been so quick about it." And as she opened the parcel, "It is very prettily done."

"I am not sure that I shall be able to do the others, Mrs. Roy," said Katharine, hesitatingly.

"Are you too busy?"

"No, I have plenty of time, and I like to have something to do, but I have got discouraged."

"Discouraged after having done this one so prettily? Surely not!"

"But will the boxes do any good?" asked Katharine, colouring, "or is it true that the heathen would be better and happier left to themselves?"

"I wonder," said Mrs. Roy, smiling, "what has put that idea into your head?"

Katharine hesitated before answering.

"Some one saw me painting this box," she explained, "and his remarks about it have made me doubt the good of it all. He has travelled a good deal in India, and says for one thing that he has never come across a single missionary station."

Mrs. Roy's quiet little laugh relieved Katharine. "I wonder," she said, "how often I have heard that remark. The fact is, that the people who make those observations have not taken the trouble to find out where the missionary stations are; and if you remember the immense size of India, and the comparatively few missionaries who are working there, it is not to be wondered at that those people who do not care enough for the work to inquire about it do not come across missionary stations. Why, when I was living at S—— it was five years before I knew that a city missionary was working in the place, just because I had not taken the trouble to find out. So your friend's objections need not discourage you. Ask him next time he is in India to make a point of inquiring where the different stations are to be found, and he will bring you home a different story."

"But," said Katharine, "he says the heathen would be happier left to themselves."

"If you were blind, would you rather remain so all your life, or would you feel it worth while to bear the suffering of a painful operation in order that you might look upon all that is bright and beautiful? Surely you would be willing rather to endure the pain than to live on in darkness. So I think it is with the heathen. It may be, and probably is, a shock to them to discover that their gods are no gods; but when once their eyes are opened, you find they count all things loss for the excellency of the knowledge of the Lord Jesus. They are willing to give up home, fortune, and friends, because they have learnt to value that knowledge above all. Does this look as if their old religion satisfied or contented them, made them and kept them happy? If so, surely they would not be so willing to give it all up for the knowledge of God. I have been in India several years, and know only too well that those living without God are miserable and without hope."

"Yes, you must be right."

"If your friend had seen what I have, he could not any longer imagine that it is wiser to leave them to themselves; and I think he would see it was the duty of every Christian man and woman to stretch out a hand to them in their misery and sin. I hope you won't let these objections worry you, or allow yourself to be discouraged by them."

"I wish I was stronger, and not so easily affected by things that are said to me," said Katharine.

"It is difficult, I know," said Mrs. Roy, sympathisingly, "and I used to find it much more difficult than I do now, not to be swayed to and fro by other people's opinions. But I have learnt that almost every good work is spoken against; and sometimes I think the better and more useful a work is, the more Satan puts it into the hearts of people to attack it. So I pay little heed to objections that are made, except to refute them if possible. I wish you would introduce me to your friend, as having helped my husband in the work, I could tell him of what I have seen and heard myself."

"I will," said Katharine, brightening; "and if he makes any more objections, I'll bring him straight to you. You might be able to convince him that he is under a mistake. Have you had many boxes taken?"

"No, very few; but I believe in small beginnings. I have not been able to do much as yet, as my husband has been so unwell, and I can only find time to run out when he is asleep, and then for only half an hour or so. But you will keep the boxes and illuminate them?"

"Yes, willingly," said Katharine, rising. "It was very weak and foolish of me to be so easily discouraged, but I hope I shall not be so again."

When Katharine had gone, finding that her husband had fallen into a calm, quiet sleep, which she knew from experience would probably last for an hour or two, Mrs. Roy put on her bonnet and set out to call on a friend.

Miss Eadon lived by herself in a small but comfortable little villa just outside the town.

On coming to Tryton, Mrs. Roy had been unaware of the fact that Miss Eadon, whom she had known several years before, was living there; and was surprised, therefore, when the first Sunday after her arrival she had found herself sitting during the service by the side of an old acquaintance. She had not been able to return Miss Eadon's call till this afternoon.

The latter welcomed her warmly.

"It is quite refreshing to see an old friend's face," she said. "I assure you Tryton is a positive desert, no nice people at all; in fact, I have always regretted settling here."

"That is not very encouraging for me to hear," said Mrs. Roy, smiling.

"But I assure you it is the truth; there is scarcely a creature here with whom I should care to become intimate. And so unsympathising! When I had bronchitis two winters ago not a soul called to inquire after me."

"Perhaps," suggested Mrs. Roy, "they didn't know you were ill."

"That is quite impossible, as I was absent from church six Sundays. I must own I was hurt, very much hurt; I had expected better things of them. But I am too believing in people, I always have been, and am consequently doomed to disappointment."

"Is it not possible that they supposed you were away?"

"Possibly, for some were aware that I had intended going to Bournemouth for the winter, but still, they might have taken the trouble to inquire. But I was not surprised, for I have never liked the people here, and have withdrawn as much as possible from their society. No, I was not surprised. I was deeply hurt at the time, but have got over it now."

It crossed Mrs. Roy's mind as her friend was speaking that her neighbours' lack of sympathy was scarcely to be wondered at if Miss Eadon had so persistently shut herself out from their society. If she took no interest

in them, how could she expect them to feel an interest in her? Besides which, Mrs. Roy knew that Tryton and its inhabitants was not the only place that had come under Miss Eadon's censure.

Distance always lent enchantment to her view, and her foreground was invariably thick with clouds.

Mrs. Roy set herself to work to dispel the clouds if possible.

"I thought you might like some flowers out of our little garden," she said, laying a sweet-scented nosegay on the table.

"They are lovely," said Miss Eadon, pleased; "and I shall appreciate them to the full, as my room is, as you see, quite bare of them. It is strange that though there are plenty of gardens all round, no one ever sends me any now. But people have not learnt to think of others in Tryton; no one seems to go out of their way to do a kindness."

"I think people are often unaware how much pleasure flowers give, and are therefore shy of offering them."

"You are very charitable, Mrs. Roy. I wish I could think with you, but unfortunately I know the people here too well."

"Are there any pretty walks about?" said Mrs. Roy, trying if possible to steer clear of people, and to substitute things in their place.

"Not one that I know of. There is a heath a mile off which I have heard people extolling; but when I took the trouble to walk over and see it, I saw nothing particular about it. It was just an ordinary heath, nothing more. Once I took the train to the next station, and made my way to the woods, but of course it came on to rain, and I saw no view at all. But I was not surprised. I am getting used to disappointments."

"I wish I might go with you, one day. I should so like to see what there is to be seen, only it must be on one of my husband's good days. I can seldom leave home for more than an hour at a time."

"Ah, how is your husband?"

The lack of interest in the tone of voice with which this question was asked could not fail to strike Mrs. Roy. Miss Eadon's own imaginary troubles were evidently far more interesting and important in her eyes than were other people's real ones.

Sympathetic natures are always quick at discerning when the interest in a conversation flags, and are, if unselfish, careful to change the subject.

Mrs. Roy, therefore, said little in answer to the question, but it reminded her that it was time she should leave.

As she rose it darted through her mind, how much happier her friend's life might become if she could be induced to look on her lot with thankfulness instead of making herself miserable over imaginary grievances and curable troubles. It was this thought that brought the missionary boxes into her mind, so telling her that she had lately become secretary in Tryton for the C.M.S., asked if she would take a box.

Miss Eadon hesitated.

"I really know so little about the Society, and nobody ever comes to see me, so that I have no chance of getting donations."

"But it would do no harm to try. Take a box anyhow for a year, won't you? And I feel sure if you read the Society's news you will feel interested in the work. I take in the magazines, and will lend them to you if you would like."

"Well, to please you—only to please you; but you must not expect much of me."

And so Mrs. Roy left, hoping and praying that the words painted by Katharine Emerson's fingers might convey a silent message to the heart of her friend, and that before long Miss Eadon would be taking an interest in the work for a higher motive than the one she had given.

## A KOI WOMAN'S MISTAKE.

THE Rev. J. Cain of Dummagudem (Koi Mission) gives the following curious illustration of the importance of a knowledge of the Koi language as well as of Telugu in the work of his district:—A Koi woman from a neighbouring village visited my wife frequently, and heard with languid interest the story of Christ's love. Not very long ago my wife began to tell her in Koi of the Son of God leaving His home and suffering poverty for us, and the woman's face brightened up, and after a time she exclaimed, "Oh, yes; I heard that. He came here two years ago and lived in this house." She had not understood the story in Telugu, and when she heard it in Koi she confounded it with the story she had heard of General Haig's return to this country to work for the Kois.

# LETTERS TO THE EDITOR.

### C.M. House Fund.

DEAR SIR,—I have to thank you for your kind insertion of my note in the GLEANER of April calling attention to the movement on foot to raise £250 for the above Fund, in connection with the names of the late Revs. Charles and George Hodgson. I have also to thank those kind friends who have contributed to this Fund, which has now reached the sum of £222. Will you allow me to say that the Fund is still kept open in the hope of obtaining the desired balance? There is a fitness in my making this appeal through you, as I believe that it was with the Messrs. Hodgson the idea of issuing the GLEANER originated forty-four years ago. Contributions will be thankfully received by Miss Mackreth, 18, South Parade, York; the Rev. Canon Gibbon, Harrogate; A. H. Russell, Esq., Solicitor, York; or by myself.—I am, yours faithfully, WM. H. JEMISON.

*Stillington Vicarage, Easingwold, June 3, 1885.*

### Depression in Agriculture.

WE have heard a great deal of late years about depression in agriculture. Has the thought struck many of our readers that the reason of it may lie in not acting up to, as individuals, the injunction of the wise man? "Honour the Lord with thy substance, and with the first fruits of all thine increase." After which follows the promise, "*So* shall thy barns be filled with plenty, and thy presses shall burst with new wine." An instance specially in accord with this subject will be found in 2 Cor. viii., where St. Paul writes of the distressing poverty of the Macedonians, and of their great liberality though so deeply tried. The surest way of growing rich is to give back literally to Him Who gives us all. Why should not farmers act on this principle, both those who own land and those who hire? HOPE.

### Plants for Sale.

DEAR MR. EDITOR,—I have again reared some seedling ferns (*fringed hart's-tongue*, the *variegated pteris creta maculata*, and a pretty *viviparous fern*), and should be happy to send them post-free to any address, for the benefit of the C.M.S., at 4*d.* each. Also some larger plants of *fringed hart's-tongue*, 6*d.* each; some off-sets of *cinerarias*, for winter and spring flowering (Daniel's choicest), three for 1*s.*; and some plants of *solanum hybridum* (grown for the berries), three for 6*d.*—Yours truly, M. P.

*South Yeo, near Bideford, N. Devon.*

## THE HINDU'S REST.

HERE in Ceylon we have a great variety of creeds and nationalities. The inhabitants of the island, however, may be roughly divided into two great classes, namely, Singhalese and Tamil, the former Buddhists and the latter Hindus.

As the readers of the GLEANER are probably aware, the Buddhist, according to his religion, looks forward to a state called Nirvana, or annihilation; while the Hindu considers that the height of happiness consists in absorption into the deity.

A few days ago, in one of my tours through one of the coffee districts, I came upon a handsome tomb with the following inscription upon it, carved in stone, "Perial, the wife of V. Swarminâthan, Kanganie (overseer), died 11th April, 1883." Below these words is an inscription in Tamil, of which the following is a translation: "In 1883, on the 11th of the month, Sitthirei, Wednesday, at 1 o'clock in the day, wife Perial obtained *absorption into Siva.*"

What do we know of Siva? He is one of the Hindu triad, and as far as we can gather, he is by no means a spotless character. A literal translation of a passage from the Skanda Purana (one of the Hindu sacred books) describing the vices of Siva, says: "Can the reproach ever be removed from Siva, who, in the form of a mendicant, carrying in his beautiful hand an alms-vessel" [was guilty of all kinds of vicious actions]? "It will spread in every quarter where the sun and moon shine."

Such is Siva! How terrible the thought that millions are looking forward to absorption into such an one as the highest form of happiness! Can we wonder, then, that the people are steeped in immorality, when the gods they worship are of such a nature? H. HORSLEY.

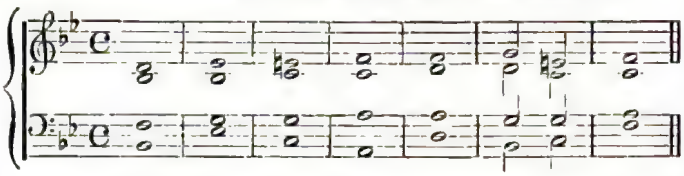
## "WE MUST DO KIND THINGS."

THE following interesting incident is related by the Rev. R. T. Dowbiggin, of Cotta, Ceylon:—

A youth about eighteen, whom I baptized some two or three years ago, a student in the English school, was asked to take a loaf of bread to a little sick boy. He put the loaf into a drawer of the school table, but forgot it. His village is on the opposite side of the Cotta Lake, and next morning he remembered the loaf of bread, and as he had no boat, and there was no time to walk round the lake, he swam across and got the loaf of bread, which he tied on the top of his head, and then swam back again and gave it to the little boy, who is about six years of age. When asked if he gave the loaf, he said that at first he had forgotten it, but afterwards gave it as I have described, and remarked, "I know it is what the Scripture says, that we must do kind things; and Jesus was kind to the sick. I was sorry that I had forgotten the bread."

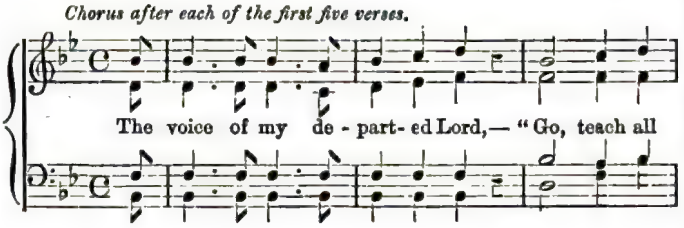
## MISSIONARY CHANT.

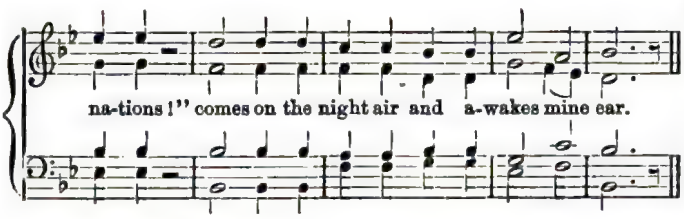
[The Missionary Chant printed below has been sent to us by the Rev. F. Gmelin, C.M.S. missionary from North India. "It used," he writes, "to be a great favourite with us older missionaries in Bengal, but I am afraid is altogether unknown to the younger brethren now in that part of the field. I have never come across it in England. It has stirred up many a drooping spirit and refreshed many a faint heart in the mission-field." He adds, "It was brought by one of our old missionaries from Burmah, where it was communicated to him by an American lady missionary." We may add to this that the chant was certainly known to other missionaries now gone to their rest. It was, for instance, a great favourite with the late Mrs. Hinderer, who used to sing it in this country.]



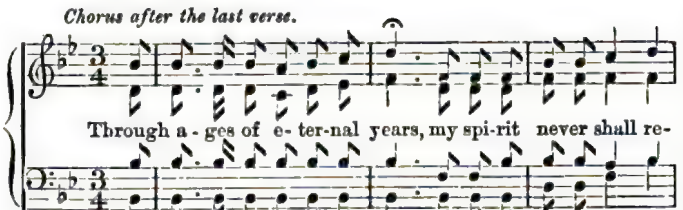
1. My soul is not at rest; there comes a strange and secret whisper to my | spirit | like a dream of | night, | that tells me that I am on en- | chanted | ground.
2. Why live I here? The vows of God are on | me, | and I may not stop and play with shadows or pluck earthly | flowers, | till I my work have done and rendered | up ac- | count.
3. And I will | go! | I may no longer doubt to give up friends and idle | hopes, | and every tie that binds my heart to | thee, my | country.
4. Henceforth it matters not if storm or sunshine be my earthly | lot, | bitter or sweet my | cup; | I only pray God make me holy, and my spirit nerve for the stern | hour of | strife.
5. And when I come to stretch me for the | last, | in unattended agony beneath the cocoa's | shade, | it will be sweet that I have toiled for | other worlds than | this.
6. And if one for whom Satan hath struggled as he has for | me, | should ever reach that blessed | shore, | oh, how this heart will glow with | gratitude and | love.

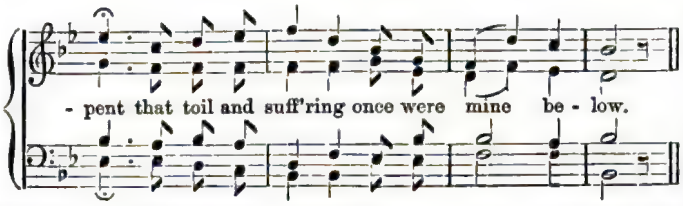
*Chorus after each of the first five verses.*




*Chorus after the last verse.*




## IRBID, AND THE HOLY DONKEYS.

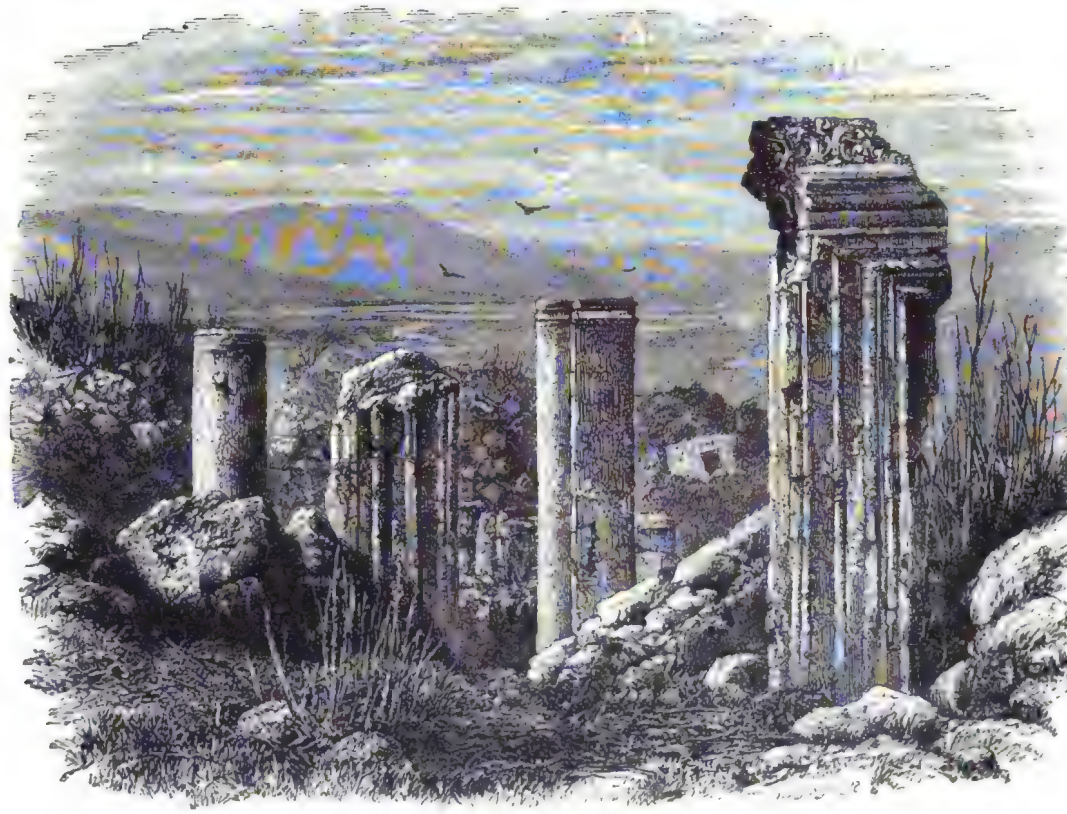
BY THE REV. W. ALLAN.

EVERY reader of the GLEANER ought to study geograp If he does not know where a particular place is to be fou he is not likely to take a lively and intelligent interest the work which the C.M.S. is there carrying on. In GLEANER for February, 1884, we described the situatio El Husn, two days journey north of Salt, on the borders of the lan Bashan, and not far from the Arabian desert, and yet an interesting promising field of Church Missionary work. Since then a half-way ho between Salt and El Husn has been established, a school having b opened by the Society at Anjar, a little to the south of Mount Ajal But another and a far more important step has now been taken with a v to consolidating the whole work on the eastern side of Jordan, and bring the stations in the Hauran, and those in Gilead and Jebel Ajlon un

BEDOUIN PILGRIMS.

the superintendence of one European missionary. Ten miles to the no of El Husn is a comparatively important town, called Irbid, the reside of a kaimmaham, or Turkish governor, and so far within the pale civilisation that it can boast of a telegraph station. Its name in anci days was Arbela, but it must not be confounded with another Irbid, a formerly called Arbela, which is situated, at all events on maps, a f miles to the north-west of Tiberias, close to the romantic gorge called Wady el Hammam, or Valley of Doves. El Husn, on account of abominable character of the water, and for other reasons, would have be utterly out of the question as a place of residence for a European missiona especially for a married man, and hitherto no European lady has e resided anywhere on the eastern side of Jordan; but there is good reas to hope that the experiment which is now about to be made, bold thou it undoubtedly is, will nevertheless, through the good hand of our G upon us, prove a successful one. For several years past an excelle Christian man, Mr. Connor, blessed with a like-minded and admirable wi has been working among the Bedouin and others in the Hauran, a residing in Damascus. Having won golden opinions from all those w

had made his acquaintance, he was first taken into the service of the C.M.S. as a lay missionary, and subsequently ordained by Bishop Hannington in December last. For many reasons it is peculiarly difficult to superintend the work in the Hauran from Damascus, and equally so from any point on the west of Jordan, while Salt, Anjar, and El Husn are almost as inaccessible from Jerusalem; but it is hoped that by placing the Rev. W. F. Connor and Mrs. Connor at Irbid, in the very centre of the Trans-Jordan stations, a further impetus may be given to a work which has already borne considerable fruit, and which bids fair promise of a future glorious harvest.



RUINS OF A SYNAGOGUE AT IRBID.

So much, then, for Irbid, of which we trust our readers will often hear in time to come; but what about the Holy Donkeys? Cairo donkeys are proverbially famous, but who ever heard of Irbid donkeys, and what claims have they to peculiar sanctity? The real answer no doubt is, None; but if we tell the Tale of the Holy Donkeys, which appeared in the *Leisure Hour* for January 16, 1875, as we heard it from native lips as we rode into the town two years ago, and had the donkey's tomb pointed out to us, it may give our readers an interest in Irbid.

Throughout the whole of Syria, and probably throughout Mohammedan lands in general, sacred spots are continually met with, especially on the tops of hills, surmounted with little chapels or tombs, which are designated walis. A wali properly means a Mohammedan saint, but the word is constantly used for the tomb in which his ashes lie, and which is regarded as possessing miraculous properties, and especially the power of healing disease. Pointing then to one of these hallowed spots, our Arab friend remarked, "Do you see that wali? That is the Holy Donkey's Tomb"; and proceeded to narrate the following story:—

"There was once a wealthy man, who was the keeper of a very famous wali. Pilgrims came from far distant places, and did obeisance to him who was interred therein. They did not forget to present generous and lavish gifts to the departed and anonymous prophet, out of gratitude for the benefits which they were supposed to have derived, and as these offerings found their way into the pocket of the sheikh, he waxed gradually richer and richer. Now it happened that he kept a donkey to ride, and a servant to groom him, and the latter in course of time ran away from his master, decamping also with his master's ass. After a lengthened journey he halted one night on the open plain, and while he laid himself down and slept, the donkey laid himself down and died. On the morrow, having discovered his loss, torn his hair, and beaten his breast to his heart's content, and being unwilling to leave his companion's body a prey to vultures and jackals, he covered it over with stones and earth, and was about to pursue his solitary way when he espied a merchant passing by. The merchant, observing the mound, and pitying the man's evident distress, kindly inquired the cause. Instantly the man, who had stolen and just buried the donkey, concocted a plausible tale, and declared that his revered and aged master, one of the holiest of prophets and saintliest of men, in whose company he had been travelling, had been suddenly stricken down with sickness, and having just given up the ghost, lay buried beneath that now consecrated soil. The merchant believed the tale, and gave a handsome offering in pious memory of one so great and good. The donkey-stealer was not long in making up his mind respecting his future course. Henceforth the donkey should be his master, and he would be its most devoted slave, and gain his living by celebrating its wondrous fame.

"The merchant went his way, and as he journeyed here and there he told the tale of the departed prophet, and of the tomb which his faithful servant had erected to his honour. The ignorant and credulous Arabs drank in the legend, and soon began to flock to the memorable tomb. The merchant's gift had been expended on a structure more imposing than a simple mound of earth, and a genuine wali now adorned the spot. Ere long it became as popular as Thomas à Becket's shrine, and the fame of the old, original wali, which had been such a mine of wealth to the donkey-stealer's master, was now totally eclipsed by that of its rival.

"At last the owner of the once flourishing, but now neglected wali, seeing that the hope of his gains was fading fast away, and curious to discover the origin of that which had supplanted his in popular esteem, set out on a journey of exploration. He arrived at Irbid, he found the wali; his eyes at first were dazzled with its grandeur, and costly votive gifts, but what was his amazement when at length he recognised in its portly and affluent custodian the well-known features of his runaway servant. He had now become a powerful sheikh, and was far too great a man to be charged with anything so vulgar as donkey-stealing; so, putting the best face he could upon the matter, he greeted him as an old and valued friend, and spent the day in feasting and enjoyment. When night closed in, and they were conversing together in private, the guest implored his host in the strictest confidence to communicate to him the secret of his wali, and to tell him who the prophet really was whose bones were held in such high esteem. It was no easy matter to extract the secret from him, but after adjuring him by the prophets Adam and Abel, Seth and Jethro, and a host beside, he at last extracted from him the confession, 'It is the tomb of the old donkey on which you used to ride in days ago.'

"It was now the donkey-stealer's turn, and pressing his visitor with irresistible urgency to reveal the real name and history of the deceased occupant of the distant and original wali, he drew forth the unexpected and whispered reply, 'My wali is the tomb of *your donkey's father*.'"

Our readers will doubtless feel that the light of the Gospel of Christ is needed in such a dark and benighted district, and will pray that the labours of Mr. Connor and his native fellow-helpers may be blessed to the instruction and conversion, not only of Mohammedans, who thus worship they know not what, but of those Greeks and other nominal Christians whose religious ignorance is almost equally profound.

## THE MONTH.

HE Gordon Memorial Mission Fund is not increasing as rapidly as it should; but in some places it is being vigorously pushed. At Cambridge, under Mr. Barton's auspices, the whole town has been canvassed, and thousands of papers circulated. We hope our friends will earnestly consider the responsibilities of the Church and the Society in this matter.

THE Rev. Henry Sykes, B.A., of Jesus College, Cambridge, Curate of All Saints', Hereford, and Dr. Samuel Walter Sutton, M.D., B.Sc. (Lond.), House Physician at St. Thomas's Hospital (brother of Dr. H. M. Sutton, accepted two months ago), have been accepted for missionary work in connection with the Society. The announcement last month regarding the Rev. E. F. Forrest was incorrect.

AT the Bishop of London's Trinity Ordination, on May 31st, the following seven students from the C.M.S. College were admitted to deacon's orders:—Charles Herbert Bradburn, Henry Cole, George Witham Coultas, Arthur Ernest Day, Arthur Kington Finnimore, Edmund John Jones, Thomas Frederick Robathan.

IN the early years of this century, there lived at Hanau in the Grand Duchy of Hesse, a learned German mineralogist named Mengé. Two of his sons became C.M.S. Missionaries. Both were trained at Basle and Islington, and ordained by Bishop Blomfield. Charles Cæsar Mengé went to Western India in 1836; John Philip Mengé to North India in 1840. The former laboured chiefly at Nasik; the latter at Gorakhpur and Lucknow. Both retired in 1870. J. P. Mengé became British chaplain at Milan, and died in 1878. C. C. Mengé acted as British chaplain at Thusis in Switzerland in the summer season, but lived at Stuttgardt, where he died on April 9th this year, after taking part in the English service on Easter Day (April 5th). So our old veterans are taken away one by one.

ANOTHER veteran died on June 3rd, the Rev. Canon T. McClatchie, M.A., who was one of the first two missionaries of the Society and the Church of England to China. He went out with G. Smith (afterwards first Bishop of Victoria) in 1844, and did not finally leave China till 1882. He was a C.M.S. Missionary for 23 years out of that period, at Shanghai. He was a very learned Chinese scholar, and did much important literary work in that language. He married the sister of Sir Harry Parkes. He was made Canon of the English cathedral at Shanghai by Bishop Alford, in 1871.

ANOTHER old missionary who died lately was Dr. Ernst Trumpp, a very learned German linguist, whose great powers attracted Mr. Venn's notice, and he was sent to Sindh in 1854. His health broke down, and though he twice returned to India, he was never able to stay long. He afterwards became Professor of Semitic languages in the University of Munich; and he published a great many dictionaries, grammars, &c., in various Indian languages, besides translating the *Grunth*, the sacred book of the Sikhs.

THE Rev. Dr. Krishna Mohan Banerjea, who died at Calcutta on May 11th, was a remarkable man. He was a "Kulin Brahmin" of the highest rank, and was one of Dr. Duff's first converts, being baptized in 1832. He afterwards joined the Church of England, and was ordained by Bishop Wilson in 1837. He was a great leader in the Christendom of Bengal for half a century.

BISHOP HANNINGTON has been visiting Taita, Taveta, and Chagga, up to the snow-capped mountain Kilimanjaro. He is now proposing to go beyond it into the Masai country, and try and reach the Victoria Nyanza that way. This is the route Dr. Krapf tried to open up, but it has only once been traversed by a white man, Mr. Thomson of the Royal Geographical Society, two years ago.

THE new *Henry Venn* steamer for the Niger Mission was launched at Leith on May 27th, and made a successful trial on June 12th.

ON June 8th, the Society received a letter from the Bishop of Saskatchewan, dated Prince Albert, May 16th. He writes:—"A mail goes out to-morrow—the first since the rebellion broke out on March 19th. We have been in great danger of our lives. We had to come into the town of Prince Albert, as the College is three miles distant, and I liv the grounds. A stockade was erected and other defences arranged, the people were crowded into the houses, ready at a moment's notic run behind the entrenchments. We have been in this state for ne two months. We could not undress at night, as the summons m come at any moment. Poor Mr. Quinney is a prisoner among the Ind with his wife. May God protect him! Mr. Taylor is safe at Battlef Battleford has been in great danger. Mr. Hines's Indians [at Asisi have behaved very well—faithful, loyal. I thank God for His merc preserving me and my wife and children through what has been greatest danger of our lives." We hope Mr. Quinney's safety ma known before these lines appear.

THE Bishop of London, Dr. Temple, some months ago, while Bishop of Exeter, promised to preach for the C.M.S. in Winche Cathedral in June. Notwithstanding his overwhelming engagem since his removal to London, he most kindly kept a promise from wh he might fairly have been expected to be released, went to Winche on June 9th, preached, and spoke at the meeting.

ON the return of the Ameer of Afghanistan from the durbar at Ra Pindi in April last for Kabul, the Rev. W. Jukes, of Peshawar, sented him with a handsomely bound copy of the New Testament Pushto, sending with it a letter in Persian asking his acceptance of volume. In reply the Ameer wrote, "I have received your letter, regret with you that I had no opportunity of seeing you. I am exce ingly sorry that during my visit to the Panjab I was unable to see m of British thought and learning, but everything has its allotted ti The copy of the Gospel which you kindly sent, I receive with g reverence: although I do not consider myself bound by all that is writ therein, I shall, nevertheless, treat it with that respect which is its as a book sent to us by God. I shall take great interest in its perusal. shall, moreover, take extracts of all those passages that correspond w the Qurán, as well as all such passages as may be interesting and striki and shall try to act up to them. It is with great pleasure that I rec this, the best of all my presents."

FROM the *Shíd Shidán* (Messenger of Light), the Native Chris newspaper published at Lucknow, we learn that a crowded meeting Native Christians was held in that city on May 4th, to express loyalt the British Crown, and readiness to join in the protection of our Ind Empire. A resolution was adopted asking the Government to enrol Christians in the Oudh Volunteer Corps. The Rev. D. Solomon, pa of the C.M.S. congregation, presided, and among the speakers was Rev. Ram Chandra Bose, M.A., the able minister of the Ameri Methodist Episcopal Church.

THE British and Foreign Bible Society has presented to the C.M. very handsome Bible for use in the Committee-room. On the fly- has been inscribed the following words from Isa. liv.—"Enlarge place of thy tent, and let them stretch forth the curtains of thy habitati spare not, lengthen thy cords and strengthen thy stakes." We hope brotherly exhortation from the Bible Society will be quoted at ev meeting throughout the country.

LAST month we mentioned some of the important work lately done the C.M.S. Lay Workers' Union for London. The monthly meeting the Union itself at the C.M. House, are also growing in interest. June 9th, Mr. G. Martin Tait read a paper on the practical w of the Mission. At this last meeting nearly 100 members were prese and 27 joined in the discussion. No less than 10 members have offe for the foreign field since the Union started two years ago, five of wh have been accepted.

AN excellent little tract, *How do I know that the Sabbath was m for man?* has been published by the author of the other tracts w similar titles, "How do I know," &c., which have had an enorm circulation. All the profits of these tracts, amounting to hundreds pounds, are given to Christian objects, and whatever is made by this n one will be given to the C.M.S. (See advertisment.)

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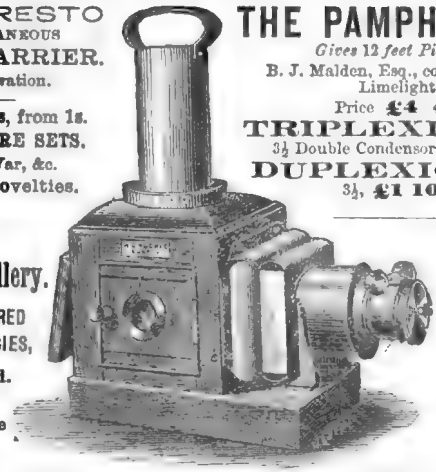

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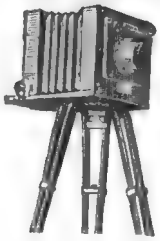

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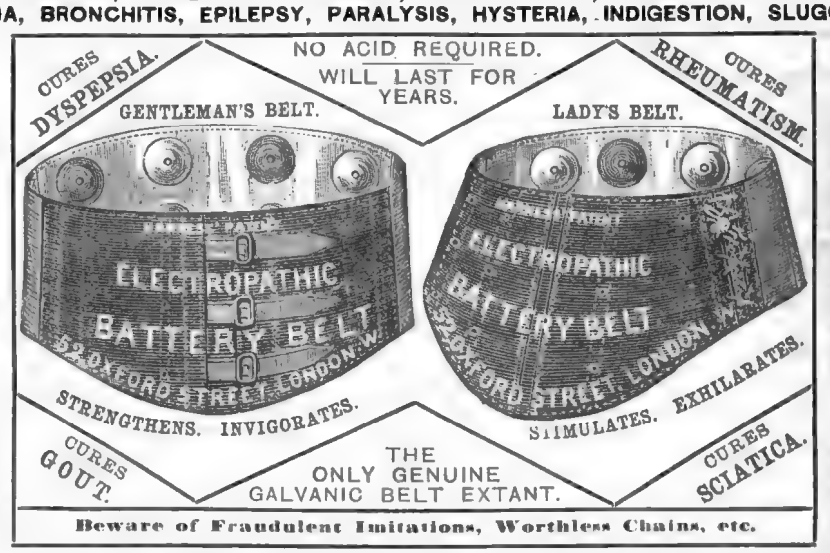


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*And she went, and came, and gleaned in the field.* RUTH ii. 2, 3.

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AUGUST, 1885.

## MISSIONARY ALMANACK.

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N. M. 10th .. 12.14 noon.

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F. M. 25th .. . 5.25 p.m.

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| | | IN THE HOLY CATHOLIC CHURCH. |
| 1 | S | Acts 20. 28. The Holy Ghost hath made you overseers to feed the Church. [*Slavery abolished*, 1834. |
| 2 | S | Ps. 18. 44. **9th aft. Trin.** 1 Kings 10. 1—25. Rom. 2. 17. *E.* 1 Kings [11. 1—15, or 11. 26. Matt. 17. 14. *H. Williams landed* [*in New Zealand*, 1823. |
| 3 | M | Luke 12. 12. The Holy Ghost shall teach you what ye ought to say. |
| 4 | T | Isa. 48. 16. The Lord God and His Spirit hath sent me. |
| 5 | W | Acts 13. 2. Separate Me Barnabas and Saul for the work. |
| 6 | T | Acts 16. 7. They assayed to go into Bithynia: but the Spirit suffered [them not. |
| 7 | F | Acts 8. 29. The Spirit said to Philip, Go! *Crowther at furthest point* |
| 8 | S | Acts 2. 47. The Lord added to the Church daily. [*Tshadda*, 1854. [Matt. 21. 23. *Dr. Moffat died*, 1883. |
| 9 | S | Mark 11. 17. **10th aft. Trin.** 1 Kings 12. Rom. 8. 18. *E.* 1 Kings 13 or 17. |
| 10 | M | Rev. 5. 9. Out of every kindred, and tongue, and people, and nation. |
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| 13 | T | Isa. 52. 15. So shall He sprinkle many nations. *H. Wright died*, 1880. |
| 14 | F | Mal. 1. 11. In every place incense shall be offered to My Name. |
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| 16 | S | Ps. 87. 1. **11th aft. Trin.** 1 Kings 18. Rom. 13. *E.* 1 Kings 19. or 21. |
| 17 | M | Isa. 54. 2. Spare not, lengthen thy cords, and strengthen thy stakes. |
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| 26 | W | Isa. 52. 1. Put on thy beautiful garments, O Jerusalem. *Japan Treaty* |
| 27 | T | Eph. 5. 27. A glorious Church, not having spot or wrinkle. [*Ports op.*, '58. |
| 28 | F | 1 Cor. 3. 11. Other foundation can no man lay than . . . Jesus Christ. |
| 29 | S | Col. 1. 18. He is the Head of the Body, the Church. *Rev. Sydney Gedge died*, 1883.] [6. 1—24, or 7. Mark 4. 1—35. |
| 30 | S | 1 Cor. 10. 32. **13th aft. Trin.** 2 Kings 5. 1 Cor. 10 and 11. 1. *E.* 2 Kings |
| 31 | M | Jer. 31. 3. I have loved thee with an everlasting love. |

## MISSIONARY MEDITATIONS ON THE ACTS.

### VIII.—The First Death. (*Acts* v. 1—11.)

THE Church is not without discipline. "The grace of God, which bringeth salvation, teaches," instructs, disciplines us. Sometimes the lesson set before us is sweet and alluring, as is the quality of grace. But sometimes it is severe. "The Father scourgeth every son whom He receiveth," that we "may not be condemned with the world."

The first recorded chastisement in the Church shows us that the Father's eye is on the heart rather than on the hand. A solemn scene is before us. Among "the brethren" is death. Perhaps the first death. A man and his wife are smitten down, and carried out of the Christian assembly to be buried.

It must have been a grievous sin which was visited with so heavy a chastisement. Had I been the judge I should have thought that they had done a good thing. They had brought their offering, a liberal offering, and had laid it freely "at the Apostles' feet." They had not, apparently, come behind their brethren in "the riches of their liberality."

Apparently—Ah, here, I think, lay the deep, unseen source of their iniquity. They knew that they would be judged by their brethren by appearances. They seemed to be giving largely. But they did not think of the judgment of God. "The Lord seeth not as man seeth," and "giving" is to the Lord, and not to men.

Why did they give at all? No law demanded their gifts. No, but others were giving. They felt therefore that they too mu give. They were borne along by the stream. They must n fall behind. The generosity of others became a law to then They bowed to the authority of that law. They gave in obedien to that law. Their gifts were constrained, not by the grace an love of Christ, but by a willing and hearty desire to conform the action of Christian society.

Does not a glance at our own subscription lists suggest th thought that a guinea offering has among ourselves the force law? Whatever may be the "several ability" of the givers, th gift seldom rises above this level. What suggests the level How is it controlled? Is not *the law* of Christian society see here? Was not Ananias influenced by the same law? I wi judge no man, but I will remember that Grace is the mother Christian liberality. "Freely have ye received, freely give."

I remember well calling upon a Christian gentleman, a "giving" became the subject of our conversation. "I alwa give *on principle*," he said. "I give a fifth of my income. gave away thirty pounds yesterday morning." There was wi upon the table. I was asked to take some. "This wine older than myself," said he, "I bought it so-and-so." It wa perhaps, the most costly port that could be purchased. It w constantly produced when visitors called. "Here is Gusta Doré's 'Don Quixote'—splendid plates! I am sending them the binders." No luxury apparently was denied. I will n judge the man, but I wondered where was the *principle* of whi he had spoken.

Ananias, I think, was deceived. He had taken a Christi position, but he had not faith to maintain it. He was not impostor, but he felt that he must maintain, and he was not u willing to do so, his Christian character among Christian me He had cast in his lot with them, and was sustained very mu by their sympathy. He had faith, and his sincerity was shown the largeness of his gift. Others were giving, and he gave. gave largely that which "was in his own power" to give or retain. There was no constraint laid upon him. His sin lay this, that he professed to have given *all*. He said he had giv as much as *he could*.

Let me beware, if I say this, that I say it *truly*. If I against the Holy Ghost, I "tempt" Him to smite me.

J. E. Sampson.

## IN MEMORIAM.

[In November, 1883, an article appeared in the Gleaner, entitled "Young Worker," *in memoriam* of Miss E. B. Cheales, of Brockha Surrey. The following most touching account of her young marri sister, who has lately also been taken to her rest, is from Mr. R. N. Cu formerly Judicial Commissioner of the Punjab, and now a member of t C.M.S. Committee.]

N my return from Palestine in April last I heard th my sweet young friend S. M. F. W. had passed aw on March 6th, just five months after her wedding da Last Sunday I went down to the now desolate hou of her afflicted parents, for both their daughters— one at the age of 22, and the other at the age of 26—have by t inscrutable dispensations of Providence been taken away, and side by side in the churchyard. I found the village more bea tiful than ever, for Nature had restored the ravages of winter wi a luxuriant beauty of flower and foliage; but the chief beauty my eyes was gone: the attraction which had originally drawn to the village no longer existed.

Many young girls have passed away in years bygone, a many more will pass away in future years, but the memory these two sisters deserves recording, as from their childhood

their graves they were devoted to the cause of the Church Missionary Society. I made the acquaintance of my friend when attending a Church Missionary meeting in the West of England as a Deputation. After the speeches a sweet young woman entered into conversation with me, and told me that her sister, who had lately died, had left all that she possessed to the Church Missionary Society, and that she, the survivor, intended to go out as a missionary to China. She seemed so delicate and frail, that my heart fell within me at hearing this. The result of our meeting was that I promised to attend and speak in the annual meeting of her father's parish, which would take place on her birthday, July 4th, 1883.

I found that she had shown an early love for the heathen lying in darkness; that, at the age of five and six, she and her younger sister had started their baskets of trifles to be sold to form a fund for the C.M.S. As they grew from childhood into girlhood this intense love for Missions increased, and by their collection they supported a child in Archdeacon Hobbs' School in the Mauritius Mission. They helped to conduct the annual sale for the Society, and as they grew in years, and their talents expanded, their industry developed itself in painting on china, and including the last piece, painted by the surviving sister in January of this year, within a few weeks of her death, they had produced a clear gain of eighty pounds, and remitted it to Salisbury Square.

The dear child, whose loss we freshly deplore, had accepted the offer of eternal life and full and complete salvation, after one of Mr. Moody's meetings at Camberwell: she has herself recorded the date, June 18th, 1875. She then made the following words part of herself:—

I believe the glorious record
God has given of His Son;
I accept the free forgiveness
His atoning death has won.

From the time that she dedicated her life to Him, the cause of Missions became increasingly dear to her heart as well as to that of her sister. Later on she tried to help by her collections and her prayers the Zenana societies. Had she been altogether free and independent of home duties and ties, she would long ago have joined one of these societies, and gone out to the field. But this could not be.

She had a fortnightly working-party of the children in her father's parish, and was a sedulous collector. It so happened that she had never visited Salisbury Square, but among her papers of last year, 1884, we came on the following entry:—

"How little I thought that my first visit to the Church Missionary Society's House would be to offer myself as the wife of a missionary."

God accepted the dedication, but not in the sense in which she intended, but in a form which she accepted without demur and without regret. He had need of *her*, and not of her poor services. She had hoped that with the brave and strong her course might lie to carry the Gospel to the heathen, but another part was, suddenly according to mortal conceptions, but ordained for her from the moment of her birth, chosen for her, and she accepted it without a murmur. She had fashioned for herself a high—the highest—idea of mortal life, but a still higher reality was ordained for her. She was one of those gentle spirits who yielded to His love, and who, ripening fast, was soon removed. Those that God loves die early.

When her birthday came round in July, 1884, she again asked me to come, but I was at the North Cape, and my friend Henry Morris went for me and spoke for the dear Society, on what proved to be her last Missionary birthday. Humanly speaking, all was working in the way in which she wished, and her life was to be dedicated to the heathen; but God's ways are not our ways. Shall not the Judge of all the earth do right? A feeling of sublime joy seems to cast out the human sorrow when we calmly reflect on her story.

I sat down last Sunday alone in the little room which had been the scene of the studies, the prayers, and the labours of both sisters from their earliest years. I looked round with a feeling akin to despair, when I thought that both of these bright flowers had been plucked so early; it seemed such a waste of good material, that they should not have lived on to be the joy and the counsellors of an unborn generation of children, and the gatherers-in of a rich harvest of saved souls of the heathen. I was in the midst of their holy and simple life. There were their registers of the Sunday-school, of the Band of Hope; there was the Missionary box, and on the table was the closed desk, for their hands were stiffened; on the desk was the closed pocket Bible, for their eyes were darkened; the birds sang outside, but their voices were still; round the table were the forms, on which the little village children used from week to week to sit; all was, as it were, ready for either of them to enter, full of health and tenderness and beauty; it seemed as if the door must at any moment open and let them in, for the memory of them perfumed the room like the odour of crushed rose-leaves; but they will return no more; they are engaged in the service of their Master elsewhere. The feeling of despair, which had seized me, suddenly disappeared when I thought of the plenteous Grace which must have descended within these narrow walls to make them what they were, to make her, whom I knew and loved so, what I knew her to be. It must have been Grace that took them to their Saviour's feet when they were quite little children, and kept them there steadfast to the end, neither fearing to depart nor wishing to depart, ready to stay and ready to go, for I read her own words, dated December 31st, 1881:—

"My life is in His keeping; I have entrusted it to Him, so what He does I am satisfied with. I look back on many sins and failings and lost opportunities of witnessing for Him; but they have all been brought to the Fountain opened to wash away sin, and all, I know, are pardoned. His love is my rest, my joy, and my strength, and who shall separate me from His love? No one; nothing; for I am His and He is mine—my very own for ever! and if He came for me and called me home, how joyfully I will go! if left to live, may I only live for Him!"

Her heart was filled

MRS. BAKER, SENIOR, AND HER SCHOOL AT COTTAYAM.

with good aspirations, and she had grace given her to carry them into action. Hers were not empty words, for on a little piece of paper I found in pencil the rough copy of a letter to the Rev. E. Wickham, of Holmwood, Dorking, dated July 30, 1877:—

"Dear Sir,—I was so much interested and touched by what Mr. Hubbard said at the missionary meeting this afternoon, that instead of giving to the collection the silver I had meant, I felt constrained, out of love to Christ and a desire to do something for Him, to give a sovereign, which was lately given to me as a birthday present; and the reason of my writing to you is to say, that, if you will allow it, I should like that sovereign to go especially towards sending a missionary to King Mtesa, and I trust money will soon be raised for that object, that it may never be said that England is too poor to send the men out when they are ready to go. Please let Mr. Hubbard know of my wish, but please do not mention this to any one else, or try to find out who I am, as I wish only to be known as a young Christian lover of Missions. May God help me to think and pray to do more for the heathen than I have yet done!"

I felt that the two daughters had not lived in vain, that they had scattered around them the perfume of the beauty of holiness. Souls had been brought to their Saviour by their useful and gentle lives, and more had been touched by the contemplation of their holy and steadfast departure, the faithful and fearless going home to the mansion of their Father. The parents may well feel that they have a greater happiness in two dead daughters such as these, than they would have derived from many living children who knew not the Lord. Robert Cust.

*June 12th*, 1885.

## HOW A CHILD'S PRAYER WAS ANSWERED.

### The Story of Mrs. Baker, sen.

By Miss Baker, *of Cottayam.*

ONE Sunday evening, very many years ago, the service was just over in the Mission Church of Tanjore, in South India. The preacher, the adopted son of the great missionary Schwartz, had gone into the vestry, and the congregation had dispersed. A little girl of seven, the preacher's niece, remained in the church to accompany him home. She had the greatest veneration for him. Her grandfather, too, had been a missionary, and the names of Schwartz and others of the Christian band of workers were household words at her home.

The child had been greatly affected by the sermon, and now that she was alone in the church, she climbed up the pulpit stairs, got in, closed the door, and then knelt down and prayed very earnestly that God would forgive her all her sins and make her good, and help her to serve Him well all the days of her life.

Time passed. The child had grown into a busy, active maiden—her mother's right hand, and little mother to the younger ones. She was the pet and plaything of the childless British Resident and his wife, and at the Residency met the principal Government officials and other Europeans; but a missionary's life appeared to her the most honourable of all, and with her years had grown the desire for the Master's service.

About this time a young man, who in England, from reading Buchanan's life and papers, had become interested in the Syrian churches of Travancore, offered himself to the C.M.S. for service among them, and having taken orders, came out for this work. He landed at Madras July 8th, 1818, and on his way down to Travancore stayed at Tanjore. Here he found old Mr. Kohlhoff, the uncle of the subject of our story, working

single-handed; and, at his earnest request, with the consent of the C.M.S., and of the S.P.C.K., to which society Mr. Kohlhoff belonged, he remained for some months to help the old man. An attachment soon sprang up between Mr. Baker and Miss Kohlhoff, and they were married. Her prayer was answered. Henceforth she was to be in the direct service of the King of kings. They remained in Tanjore for nearly a year, and then, with their infant child of a few weeks old, proceeded to Mr. Baker's original destination at Cottayam.

Two of the Society's missionaries, Bailey and Fenn, were already there at work. The Fenns had rooms in the Syrian College, Mr. Fenn (late of Blackheath) having the education of the Syrian priests and deacons in his hands. The Syrian bishop also lived there, and he kindly made room for the Bakers also. On their arrival he came down to the entrance of the college, took the infant from his mother's arms, pressed him to his bosom, breathed on him, and blessed him. That infant was afterwards Henry Baker, jun., the pioneer of the mission to the Arrians, and an able and successful worker in the Master's service.

Mr. Baker's work was itineration among the Syrian churches, and the establishment and superintendence of schools. Mrs. Fenn and Mrs. Baker began a school for girls, both of them teaching in it. Afterwards it was thought advisable that Mrs. Baker should have the entire charge of the school. By this time, Mr. Baker had begun to build a more convenient house for himself, and as soon as a part of it was habitable, his family moved into it, and the school-children into the rooms they first occupied—these are still used as the younger children's sleeping rooms.

In July, 1867—just forty-nine years after his arrival in India—Mr. Baker was called home to his rest. He was at work to the last. When failing strength compelled him to give up active work, he undertook the superintendence of the printing-office, and kept it till his death. One of his last directions to his wife was, "Keep on working to the end. God will help and bless you." And so it has been! Here is Mrs. Baker, at eighty-three years of age, still superintending her school. Of the fifty-five children now in it, thirteen are the daughters, and about the same number are the grandchildren of old pupils; she has even in some cases had the great-grandchildren of former pupils. We might give instances of how the fruit of her work has appeared in unexpected quarters, but we have already written enough to show how fully and wonderfully God answers prayer.

The illustration shows Mrs. Baker with her school-children around her. The two men are schoolmasters, and behind the children, on the left of Mrs. Baker, stand the resident schoolmistress and matron.

## A MISSIONARY BOX'S JUBILEE.

A MISSIONARY meeting of a novel and unique character was held on the afternoon of June 23rd, in Brownshill Court, near Stroud, and merits special record in the publications of the Society.

The Court is a splendid old mansion in picturesque and charming grounds, built upon a slope of the Cotswold Hills, and surrounded by lovely scenery. A ladies' school, of high intellectual and spiritual character, is carried on there by Miss Winscombe (or Winscom), a daughter of one of the Society's early Northumbrian clerical friends. Fifty years ago the daughter received a missionary box from her father. She has preserved and used it during the half-century, and Tuesday's meeting was to celebrate the missionary box's 50th birthday.

It had been intended to hold the meeting under the shade of some magnificent trees, which constitute one of Nature's Chapter Houses. The descending rain forbad our carrying out that project. The large family group, the clergy of the neighbourhood, and other visitors, found ample accommodation in the spacious drawing-room. The box—the observed of all observers—had its place of honour on the table in front of the Chairman. It bore visible traces of age and infirmity. Never having been supplied with a new dress since it was first issued by the Society, rents in its cover and discolouration were very perceptible, and its appearance was not calculated to attract. Nevertheless, as every one present seemed to believe that "handsome is that handsome does," it did draw every eye to it.

I had seen on the previous evening a black boy missionary box, which bore the enviable name of the champion, and whose hard service for the Society was proved by the loss of both his arms and a leg. Had even this brave boy stood beside our forty-year old friend, he would have had few to cast more than a glance at him; our aged and venerable friend had lived so much longer and done so much more work. It would have out-championed the champion.

The box had made frequent journeys in its native land—had risked dangers of the sea, and had sojourned on the Continent; but it never the misfortune of being consigned to the lumber-room or the dusty sl and had never been hindered in plying its vocation. It had kept mouth wide open for fifty years, silently but effectually craving contri tions. Yet it never selfishly spent its stores upon itself, but joyo handed on all that it received year by year for the spreading abroad message of salvation among the heathen. I vainly endeavoured to as tain the sum total collected in it during its long life. The amo obtained in its Jubilee year was £7 2*s.* 11¾*d.*, and the sum put into i the Jubilee day was £1 14*s.* 0*d.* If sums at all approaching these annually collected in it, their aggregate must have reached at least £ No mean amount for a box whose original cost was probably sixpe and whose gains were four thousand sixpences or more.

I must own that I envied possession of the box, and pleaded hard during the remainder of life it should be allowed to repose in the mus of the Church Missionary House, with a label attached, containir succinct history of its travels and successes. I even offered twelve and beautiful boxes of modern construction in lieu of it. But the ow was inexorable; she valued it above gold, as the gift of a revered godly father, and declared that, while life lasted, she should never with it. Twelve young friends then came forward and pleaded for new boxes, and with happy faces carried off their prizes, in the hope each box might have as lengthened an existence and useful a life as veteran whose Jubilee birthday we had been celebrating.

The meeting was addressed by the Rev. F. Williams, missionary f Japan, the Rev. Messrs. Poole, Doherty, Hall, and J. H. Gray. seemed greatly interested. It was somewhat singular, and very ap priate, that the meeting was held on the Eve of St. John the Bapt Day—that remarkable type of a devoted missionary.

How blessed a thing if entrance can be obtained into educati establishments of a higher order like this, and if multitudes of missio boxes may live such long and useful lives! May a rich blessing des upon the proprietor of the veteran box, and upon each of the tw collectors, who have there commenced their career, and many mo similar establishments follow their example! J. H. Gra

## MORE THAN THIS.

"The Lord is able to give thee much more than this."
2 *Chron.* xxv. 9.

YES! riches may make themselves wings,
Then vainly we call them to stay;
Storm-rent from the ivy which clings
Stands the tree in the cold winter day.

While treasure is yet in our hand,
And millions cry out in their need,
At home, or in dark heathen land,
Both body and soul we may feed.

The Lord, our dear Master, stands by,
His stewards He calls us to be;
Love beams in His calm, searching eye,
He whispers, "Ye do this for Me."

Then richly as we have received
So richly our gifts we out-pour;
Nor shall our frail spirits be grieved
To miss the bright gold from our store.

Our Master has blessings untold,
Of precious and infinite worth,
They cannot be purchased with gold,
Their root is not found in the earth.

He hastes our poor gifts to repay
A thousandfold back to our breast—
Himself our Life-giver and Stay—
Himself as the soul's honoured Guest.

Bliss springs in the full-yielded heart,
A fountain which never will dry,
Whose waters fresh vigour impart,
Till they merge in Eternity.

*Horsford Vicarage.* M. B.

[Since the above lines were written, the authoress, Mrs. Ballance, has "gone up hi

# "DAYS WITHOUT NUMBER."

By Evelyn R. Garratt.

## Chapter VIII.—An Accident.

"Y-THE-BYE, aunt, I don't like the sound of Katharine's cough. Has she had it long?"

Lunch was still on the table, and Kenneth was standing with his back to the fire, which looked cheerful on this dull November afternoon when he made the above remark. Mrs. Emerson, who was just about to leave the room, paused at the door.

"Katharine's cough? I have not noticed it lately. She had a slight one all last winter, but I don't think it was of any consequence."

"So she assures me now, but yet a cough is not a thing to be trifled with. I own I am not easy about her."

"I don't suppose there is anything to be anxious about—Katharine is not like other girls, you know. I assure you she is looking infinitely better now than she did. I used to be quite uneasy about her, she was so listless, but she has been much brighter lately."

"Oh yes, she is bright enough, but it is her cough I am anxious about."

"Whatever you do, don't make the child nervous about herself; that would make her ill at once. There can't be much the matter with her, or I should have noticed it," said Mrs. Emerson, leaving the room.

Kenneth made no remark, but taking up the *Times*, went into the smoking-room, to indulge in a pipe. He had not been reading long before the door opened and Martha made her appearance.

"Beg your pardon, Master Kenneth, but I didn't know you was here. I daresay you won't mind me looking for a book Miss Kathie said she left here last night."

"Come in and look, by all means. You are getting used to the smell of smoke—eh, Martha?"

Martha shook her head.

"No, no, Master Kenneth, dear. I've not altered my mind about the subject, though it isn't for me to say so, maybe. But you don't smoke as much as I know some gentlemen do, and that's a thing to be thankful for. But this book, Master Kenneth; it was a grammar of some sort, and had a black cover. Perhaps you would be so good as to tell me if you think this would be it?"

"Let's have a look at it," said Kenneth. "Yes, that's it. What is Miss Kathie doing?"

"She's studying in the nursery. I'm not sure that she don't study too much. She's over fond of it, and don't feel inclined to rouse herself."

"Her cough seems to be troublesome."

"Yes, at night it do. But I'm doctoring her for that, Master Kenneth, and she'll be better in a day or two," said Martha, who had full confidence in her own prescriptions.

"I know from experience you are a clever doctor, Martha. What do you give her? The same horrible kind of concoctions you used to give me when I was a child—eh?"

"What does it matter about them being horrible, as long as they do you good, Master Kenneth?"

"Ah, well! But upon my word, Martha, I believe you nearly killed me with your drugs once or twice."

"Master Kenneth!" said Martha, indignantly. "And have you forgotten how I pulled you through the scarlet-fever and the measles? When you had the fever, even the doctor gave up hope about you. Ah! you've forgotten all that, but I haven't."

"Well, you go and doctor Miss Kathie, and set her up, and then I'll believe in you," said Kenneth, amused.

Martha's few words about Katharine had not tended to diminish his anxiety, and he made up his mind that if she were not better in a day or two, a doctor should be called in. After which resolve, seeing that the afternoon was wearing away, he prepared for a long ride on his bicycle.

It was dark before he turned homewards, and reaching the town, he found that threading his way through the badly-lighted streets had to be done with care.

He had lit his lamp, and had again and again sounded the alarum, but on turning a sharp corner, he saw, but too late, a child in his path, heard a faint cry, and was thrown from his bicycle. He sprang up in a minute, and the door of a house opposite opening at the same time, enabl him to see clearly the figure of a little girl lying motionless at his feet.

Kenneth stooped down to take a closer look, and to ascertain if the were any bones broken.

"Why, that's little Eily Maloney, sure enough," said a woman's voi at his elbow. "Is she dead or fainted, or what, sir?"

As shortly as he could, Kenneth explained the circumstances, an having obtained from the woman the address of Eily's home, he left h bicycle in her charge, and taking the child in his arms, carried h tenderly homewards. Never in all his life had Kenneth experience such keen pain as he did while carrying the little girl. He knew that sh was not dead, and, so far as he could find out, there were no bones broke but, nevertheless, he saw at once that the accident was a serious one, an the little face resting on his arm touched him inexpressibly.

Patty had just returned with her vegetable-cart when Kenneth arrive and was taking off her bonnet when she heard a knock at the door. Sh was little prepared for the sight awaiting her, and uttered a cry of con sternation on catching sight of Eily.

"Light of my eyes and desire of my heart!" she exclaimed in breath. "And sure and what has come to you?"

Kenneth explained hastily the nature of the accident, and told her h intention of going at once for a doctor. Patty scarcely heard him, an certainly did not take in all he said, as she took Eily from Kenneth's arm and beginning to unloose her clothes, wept as if her heart would break.

"Eily darlint!" she murmured when Kenneth had shut the door behin him, "look up. You'll break your Granny's heart if you don't ope those pretty blue eyes again. May God Almighty spare you, darlint! Su and my grey hairs will go down with sorrow to the grave if they killed you."

When Kenneth returned with the doctor, Eily was laid on an o couch by the window, still white and unconscious. The doctor shook h head after examining her. No bones were broken, happily, but she w to be kept very quiet, free from all noise and excitement, and he wou see her again next day.

"I can't express my sorrow for this accident," said Kenneth when th doctor had gone. "No pains shall be spared to aid her recovery. C course the doctor's bill is my affair, and here is a little money, to g anything she may fancy in the way of food."

"Sure an' your honour is good—but—" said old Patty, breaking dow "little Eily is just the light of my eyes. I'd rather lose my right ar than that anything should happen to her."

Kenneth went back for his bicycle, and walked home feeling very u comfortable. He did not like to feel he had been the means of injurin any one, and least of all a child. He had a considerable amount of man pity in his character, though, having lived a careless, selfish life, it h not till quite lately had any outlet. An easy, comfortable life he had le unruffled by any thought of the sufferings and sorrows of others. He w not unwilling to do a kindness, should it come straight in his path, but had seldom, if ever, taken the trouble to go out of his way to do one.

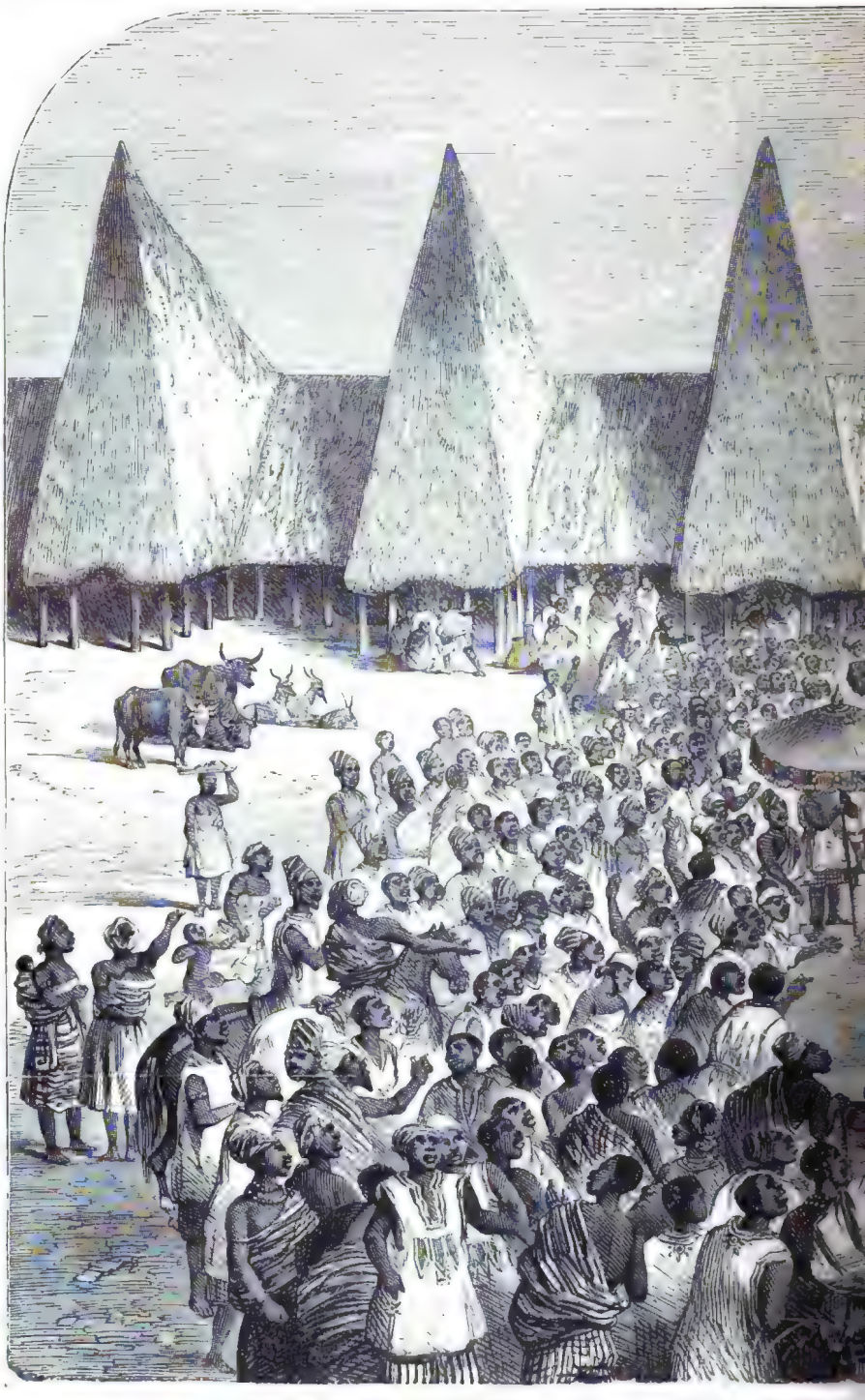
Since coming to England, however, he had been undergoing an almo imperceptible change. Katharine's devotion to him had not a litt surprised and pleased him, and her dependence upon him awoke the fir feeling of real love within him. He found himself planning pleasures f her, thinking what he could do to please her and add a little brightne to her life. It was quite a new, and not an unpleasant experience f him. He was in fact waking to the consciousness that there is som thing happier in life than living to oneself.

Katharine was not aware of what her influence was doing. She oft sighed over her shortcomings and weaknesses, and wished she we stronger, both mentally and physically, for her brother's sake. Had s been told that her very weakness was becoming a means of streng to Kenneth's soul, she would have seen her trial in a brighter lig Surely those of God's children who suffer much may have the bless consciousness of knowing that they are not suffering only for their ov souls' good, but that the souls of others may be strengthened, and gr beautiful by the exercise of patience and tenderness.

Kenneth's face did not wear quite such a tranquil expression as usu as he made his way slowly home.

THE TOWN-CRIER AT ABEOKUTA.

AMAZON OF DAHOMEY.



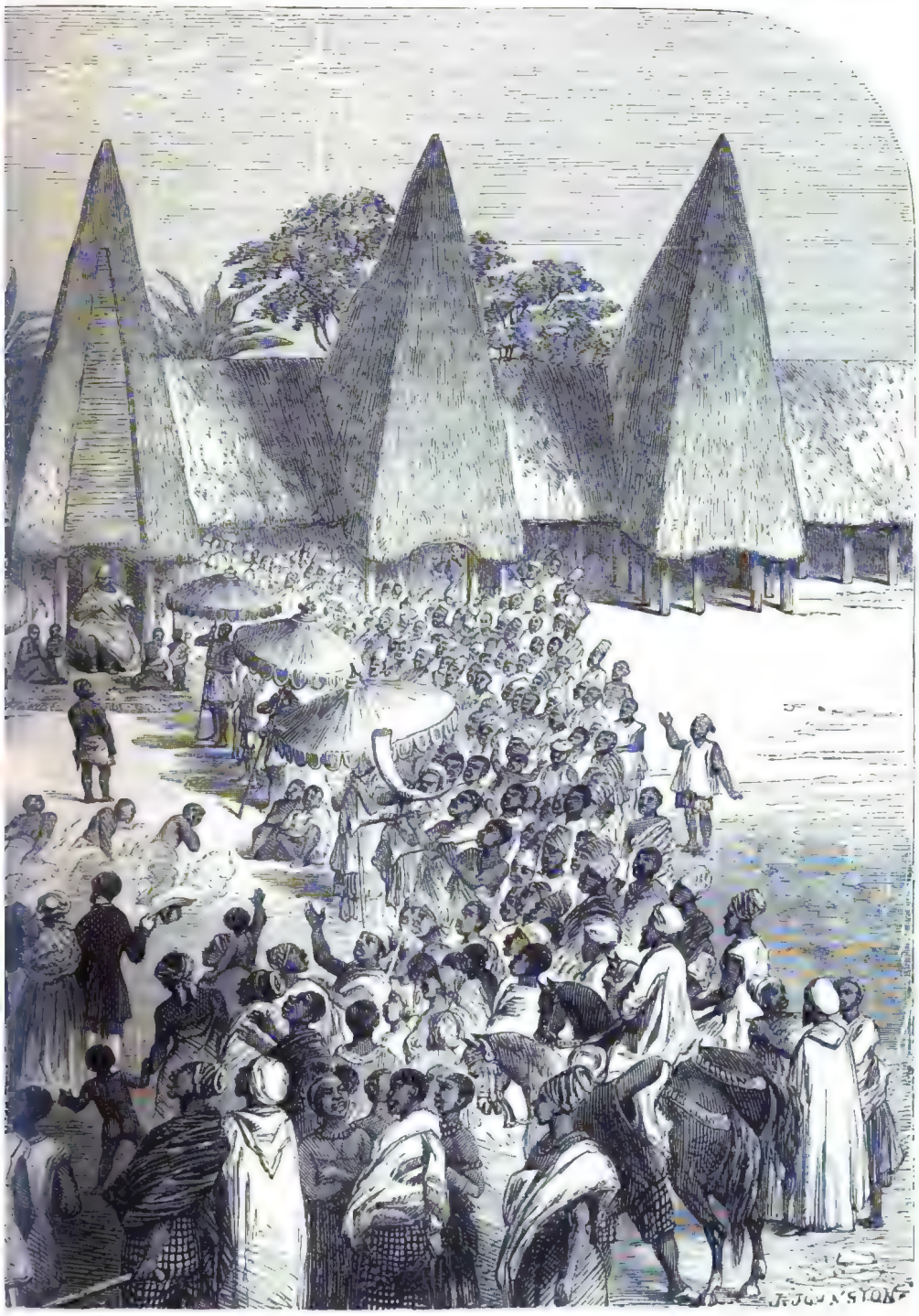
RECEPTION OF REV. H. TOWNSEND AND MRS. TOWNSEND, AND THE RE

## AFRICA AND ITS MISSIONS.

### VIII.—The Yoruba Mission.

THE Yoruba people, under which term are included the Yoruba proper and all the Yoruba tribes now known by other names, Egba, Ijesha, Jebu (or Ijebu), Ondo, Ifé, Eyo, Ketu, &c., occupy a country in West Africa of which the seaboard used to be called the Slave Coast. That coast is now a British possession, with Lagos for its capital; but the tribes inland are independent.

The Yoruba nati
old West African sl
tated by the men-st
300 towns were des
scattered Egbas beg
from no less than
protection, and aro
there sprang up a
the walls, and peop
the name of Abe-
numbers of Egba



Y ATIBA, KING OF YORUBA, AT OYO, THE ROYAL TOWN, ON SEPTEMBER 28, 1853.

A YORUBA POSTMAN.

A NATIVE OF YORUBA WITH HIS CHARMS.

ıore than any other from the 'he whole country was devas- In the Egba districts alone fifty years. About 1825 the ogether again. The refugees towns combined for mutual 200 feet high, called Olumo, ›ur miles in diameter within 000 souls, to which they gave der-stone. Meanwhile large en rescued by British ships, and, like others, had been taken to Sierra Leone; and about 1838 some of them began to make their way back to their native land. The first to go were of those who were still idolaters, and they went avowedly to get away from their Christian neighbours; but several of the latter soon followed, and a regular trade sprang up between Sierra Leone and Badagry, then the port of the Yoruba country. The Christian emigrants (if men who were really going home may be so termed) petitioned that a missionary might be sent to Abeokuta, to minister among them; and this petition was the origin of the Yoruba Mission.

A preliminary visit was paid to Abeokuta in January, 1843, by the Rev. Henry Townsend, then a missionary of some years' standing at Sierra Leone. He was warmly received by the principal chief, Shodeke, and returned to Sierra Leone, and to England, with a most favourable report, and he and the Rev. C. A. Gollmer, with the Rev. Samuel Crowther (now the Bishop; he is an Egba), were commissioned to begin the new Mission.

On December 18th, 1844, the missionary party sailed from Sierra Leone, and landed at Badagry, January 17th, 1845. A serious disappointment met them at the outset. A day or two after their arrival, the news came that Shodeke, the friendly chief of Abeokuta, was dead; and although, soon afterwards, a kindly message came from his successor, Sagbua, the disturbed state of the country caused their detention at Badagry for eighteen long months. At length, on August 3rd, 1846, Mr. Townsend and Mr. Crowther entered Abeokuta, amid the heartiest manifestations of welcome, not only from the Christian Sierra Leone people already settled there, but from the population generally, and particularly from Sagbua.

In 1848, the Egba chiefs spontaneously took occasion, by a visit of Mr. Townsend to England, to send a letter to the Queen, thanking her for having rescued so many of their countrymen from slavery, and begging that further measures might be taken to put an end to the slave-trade, and open Yoruba to lawful commerce. A gracious reply was returned by her Majesty through the Earl of Chichester, accompanied by two splendid Bibles, English and Arabic, and a steel corn-mill from Prince Albert. Part of the Queen's letter was as follows:—

"The Queen and people of England are very glad to know that Sagbua and the chiefs think as they do upon the subject of commerce. But commerce alone will not make a nation great and happy, like England. England has become great and happy by the knowledge of the true God and Jesus Christ. The Queen is therefore very glad to hear that Sagbua and the chiefs have so kindly received the missionaries, who carry with them the Word of God, and that so many of the people are willing to hear it."

The Yoruba Mission had thus begun with great promise, and for several years it may be said to have held the first place in the interest of the friends of the Church Missionary Society. At Abeokuta large spiritual blessing was vouchsafed. On August 3rd, 1849, Crowther wrote, "This Mission is to-day three years old. What has God wrought in this short period! We have 500 constant attendants on the means of grace, 80 communicants, and 200 candidates for baptism." Persecution, the work of the *babalawos* (priests of Ifa, the most popular Yoruba god), was bravely borne by the converts, and their numbers continually increased. When Bishop Vidal held the first Christian confirmation in Abeokuta, in 1854, there were more than 500 candidates. The Mission was gradually extended to other towns. Ibadan was occupied by the Rev. D. Hinderer, Ijaye by the Rev. A. Mann, and Oshielle, Oyo, Iseyin, Ishagga, Ilesha, &c., by catechists. At the same time Mr. Venn, supported by Sir T. D. Acland, Sir E. N. Buxton, Mr. Clegg of Manchester, and other philanthropists, was endeavouring to foster legitimate commerce at Abeokuta, especially the production of cotton; and the large cotton-trade now carried on with England through the port of Lagos was initiated by his efforts. The very first cotton-gins used in Abeokuta were a gift to the Mission from the Baroness Burdett-Coutts.

The subsequent history of the Abeokuta Mission has been a chequered one. The Egba state itself has been frequently endangered by the invasions of the savage army of the neighbouring kingdom of Dahomey. Between 1851 and 1876 the Dahomians invaded its territory seven times, ravaging the country, destroying towns and villages, and carrying the unhappy people into captivity. More than once Christian converts and catechists were captured. In 1851, John Baptist Dasalu was taken, painfully tortured [*see* Gleaner, March, 1885], sold as a slave, and conveyed across the Atlantic to Cuba, where, after time, he was set free on the intervention of the British Gover ment. In 1862 the town of Ishagga was utterly destroyed the Dahomians, who crucified one Egba Christian named Mos Osoko, and kept others in cruel captivity for several years, o of them only escaping to Lagos in 1880. Abeokuta itself, ho ever, has always repulsed the invaders. The Christian conver have taken a prominent part in its defence; and in 1875, a nig attack by them under the Christian balogun or war-chief, Jo Okenla, issued in the retreat of the whole Dahomian army. N less disastrous to the country than these invasions have been t inter-tribal wars between the different sections of the Yoru people themselves, principally caused of late years by jealousi and disputes regarding trade-routes to the coast. In one these wars, in 1862, Ijaye was destroyed by the Ibadan people Mr. and Mrs. Mann narrowly escaped with their lives, a Mr. Roper was taken captive. For four years Mr. and Mr Hinderer were shut up in Ibadan, and suffered many privation At Abeokuta the work prospered until 1867, when disput between the chiefs and the British authorities on the coas fostered by some ill-disposed Africans from Sierra Leone, led a popular outbreak against the Mission, the expulsion of t missionaries (not as Christians but as Englishmen), and t destruction of the Mission buildings.

For many years no white man was allowed in Abeokuta, b the Native Christians held together under their own clergy a leading laity, and increased in numbers. Of late years, the tow has been open again to Europeans, and one of the Society missionaries usually resides there. There are a Native past and congregation at Ibadan, and catechists and small compani of Christians at other towns and villages. The Interior Yoru Mission now comprises five African clergymen, and 3,300 Chri tian adherents, of whom nearly one-third are communicants.

It has been mentioned that the first missionaries to the Yoru country landed at Badagry. Lagos, the natural port, on island at the mouth of the Ogun, the river on which Abeoku stands, was at that time unsafe, being the great centre of t slave-trade. In 1851, Lord Palmerston, then Foreign Secretar who took great interest in West Africa, determined to deal a fin blow at the sea-going traffic by stopping the export of slaves Lagos. The place was placed under British protection, and 1861 it was altogether annexed. From that time Lagos h greatly prospered, and it is now the most populous and flourishi port on the West African coast.

Missionary work was begun at Lagos immediately after t protectorate was established, in 1852, by the veteran C. Gollmer; and among those who have since laboured there ha been J. A. Maser, A. Mann, J. B. Wood, and J. A. Lam There are now five churches in Lagos itself; one, Christ Churc Faji, for the English-speaking population, white and black, a four for the Yoruba-speaking Natives, viz., St. Peter's, Faji; S Paul's, Breadfruit; Palm Church, Aroloya; and Ebute Er besides which there is a sixth on the mainland, across the lagoo at Ebute Meta. The five latter are served by six Native clerg men. Four parishes—Breadfruit, Aroloya, Ebute Ero, and Ebu Meta—now form a Pastorate organisation on the same plan Sierra Leone, and are independent of the Society. Breadfru alone, of which the Revs. Henry and James Johnson, both wel known African clergymen, have been incumbents successivel has a congregation of 1,200 souls, a communicants' roll of 50 and raises nearly £1,000 a year for religious objects. Th church is built on the site of the old barracoon, the building which the slaves waiting to be shipped were formerly confine The parochial schools in Lagos are managed by a Native Scho Board; and a missionary society, called the Lagos Churc Missions, has lately been formed.

There are Native clergymen and congregations also at Otta,

village on the road to Abeokuta; at Badagry; at Leke, on the coast forty miles east of Lagos; and at Ode Ondo, the capital of the Ondo country, still further east, but inland. The number of Native Christian adherents connected with the C.M.S. in these coast districts is 3,700, making 7,000 in the whole Yoruba Mission.

At Lagos the Society has a Training Institution, a Female Institution, and a Grammar School. The latter, as at Sierra Leone, is under a Native clergyman as principal.

A large amount of linguistic work in Yoruba has been done by the missionaries. The Bible, the Prayer Book, the "Pilgrim's Progress," the "Peep of Day," and other books have been translated; and a dictionary, a grammar, hymn-books, class-books, &c., compiled. There is a permanent Translation Committee of Europeans and Natives at Lagos.

## A MISSIONARY CLOCK.

### GO.

| | |
|---|---|
| I. (*The Command*) | GO [*ye into all the world and preach the Gospel to every creature*].—*St. Mark* xvi. 15. |
| II. (*In face of obstacles. The Red Sea in front*) | GO forward.—*Ex.* xiv. 15. |
| III. (*Who is to go?*) | Son, GO work.—*St. Matt.* xxi. 28. |
| IV. (*Go even to unlikely fields of work?*) | Arise, GO to Nineveh.—*Jonah* iii. 2. |
| V. (*To whom?*) | GO to the lost sheep.—*St. Matt.* x. 6. |
| VI. (*With what object?*) | GO ye . . and teach all nations.—*St. Matt.* xxviii. 19. |
| VII. (*Go alone?*) | GO, and the Lord be with thee.—1 *Sam.* xvii. 37. |
| VIII. (*Choose your place?*) | GO to all that I shall send thee.—*Jer.* i. 7. |
| IX. (*In whose strength?*) | I will GO in the strength of the Lord.—*Ps.* lxxi. 16. |
| X. (*Readiness for the work*) | Who will GO for us? Here am I, send me.—*Is.* vi. 8. |
| XI. (*Perseverance*) | GO up now, look toward the sea. . . GO again seven times.—1 *Kings* xviii. 43. |
| XII. *How to have rest in the labour.* | My presence shall GO with thee, and I will give thee rest.—*Ex.* xxxiv. 14. |

## LETTERS TO THE EDITOR.

### A Provoking Village.

DEAR MR. EDITOR,—Many years ago, after a thrilling missionary address from Hugh Stowell, the speaker who followed rose up and said, somewhat abruptly, "I call that a very *provoking* speech." At first we were somewhat startled, but very soon we were set quite at ease; for our friend went on to say, "I mean that speech ought very much to *provoke* our missionary zeal, and stir us up to labours far more abundant in the missionary field." You, Mr. Editor, know very well, for you have recently told us so, that an exordium like this, containing in it a vein of *innocent humour*, is often very effective. I am not going to write a *provoking* letter, but I have a few words to tell your readers about what I will venture to call *a provoking village* here in Yorkshire.

Just seven miles from Hull, and two from Cottingham, lies the little village of Skidby, at the foot of our Yorkshire wolds. It is entirely agricultural, without a resident squire or any gentry, and contains only about 400 inhabitants. There are three or four good farmers, and all the rest are labourers. Well, Mr. Editor, from this poor little village is imported into the treasury of the Church Missionary Society year by year continually about £40 or £50. I am sure you will agree with me in saying, this is indeed, in the best and noblest sense, a *provoking village*. It ought to provoke the missionary zeal, not only of our surrounding villages, but of every village from the Hebrides to the Land's End, and from the German Ocean to the Irish Sea.

Your readers want to know *how* such a rich and large a contribution (comparatively speaking) is obtained from so poor and small a place. I will tell them. How glad I should be if I could say this little village is pervaded by a missionary spirit, and it is the missionary spirit that brings the money. I do really believe some of the farmers' wives are interested in the work, and some of the poor labourers do what they can to promote it. But the mainspring of the Skidby missionary contributions is the *personal efforts* and unwearied labours of Skidby's Vicar and his energetic wife. Mr. and Mrs. Hudson plan and contrive and work from the beginning to the end of the year for the C.M.S.; and instead of resting from their labours, they make the goal of their last year's efforts only the starting-point of their efforts for the next year. They have every year, without any intermission, a *sale of work* for our Society; and are only now continuing at Skidby, what they have done for many preceding years in the West Riding. Mrs. Hudson's untiring zeal in this blessed work is very exemplary. Like the virtuous wife described in Proverbs, "She seeketh wool and flax, and worketh willingly with her hands." Neither is that all; she encourages others to work also.

And now, Mr. Editor, if I cannot hold up the little parish of Skidby as a model of missionary zeal to all other parishes, I can safely point out its Vicar and his wife as a specimen of what individual effort can achieve under very discouraging circumstances. Shall not many other pastors and their wives by their zeal be *provoked* to go and do likewise? Let them, in their several parishes, set up, if I may so speak, a new *Hudson's Bay Company*. This is alike both a sound and safe investment. Here they will have a speedy return; and the time is coming when all the time and care and thought which they have expended out of love to our gracious Master, and for the extension of His Gospel throughout all the world, "repaid a thousand fold shall be."

I am, dear Mr. Editor, your fellow-labourer, C. O.

*Cottingham Vicarage, June 9th*, 1885.

### A Boys' Working Party.

SIR,—In your May number there was an account of a boys' working party. I feel sure if this was more generally known and carried out among Sunday-school teachers, they would be better able to retain their influence over the boys; besides giving them relaxation and amusement for their winter evenings, it is almost the only means of bringing missionary work before them and giving them an opportunity of working for the Master. We have had a Working Party during the last three years, and their aptness is truly astonishing. I think boys are quite as capable of learning needlework as girls. The wool scarves on frames we teach the beginners. The following are some of the articles made:—Cross-stitch doyleys on linen canvas, various articles in perforated cardboard, texts worked in wool and silk, wool balls for children, netted bed-rests for invalids, knitted reins for children, knitted dish-washers, kettle-holders in wool stitch and toilet tidies; the greater variety of work the more interesting to the boys. The proceeds go to our Missionary Society.

The enclosed hymn, which has not been printed, is the one my boys always sing. I should be very pleased if you like to make any use of it:—

HERE in happy England
We can serve the Lord,
We can sing His praises,
We can read His Word;
But in heathen countries
All is dark as night,
For the love of Jesus
Is not shining bright.
Full of sin and sadness,
They can't find their way,
No one there can teach them
How they ought to pray.

To the heathen children
Far across the sea
Let us send Christ's message,
"Come, oh come to Me!"
He can make them happy
If they'll only come;
He can make them ready
For their heavenly home.
Yes, we'll send Thy message
Over land and sea,
Till our heathen brothers
Learn to come to Thee.

Now, O Christ, our Master,
Fill us with Thy love,
So that, as the angels
Do Thy work above,
We, on earth, may always,
With a loving heart,
Try, in this Thy service,
Each to do our part.
Yes, we'll send Thy message
Far across the sea;
Let Thy Mighty Spirit
Draw those hearts to Thee!

*Holy Trinity Sunday Schools, Leamington, June 25th*, 1885. M. J. H.

### Bee-Keeping for C.M.S.

[The following letter has been received by the Rev. W. S. Price, C.M.S. Association Secretary for Suffolk, and formerly Missionary in India and East Africa.]

YOU were perfectly correct in saying that a bee-hive at work for the C.M.S., in my possession, yielded a harvest of 100 pounds of honey, which was sold for £7 10s. Nor is this a very extraordinary event, for I have known of 174 lbs. being gathered from a single hive, and frequently 140 lbs.

It has often occurred to me that if friends of the Society only knew how to work, they might find bee-keeping for the C.M.S. a pleasurable pastime. This can be done by ladies or gentlemen, but not with the ordinary hive, that is, not in the old-fashioned way of keeping bees. Keeping them in the old-fashioned hive, those who have tried it find that the bees are master over the owner, but those who have adopted the new system can pretty nearly reverse the order and become their master. This is not done all at once, and, as servants are sometimes apt to quit with a short notice, so on the new principle, bees have been known to do the same, not even giving you warning "that this day month" they mean to leave your service. But sometimes they are domesticated enough to do this, and then you can generally come to terms with them, by opening the hive, depriving them of their honey in the brood chamber, and by cutting out all queen cells you may find. I need scarcely say that the more bees in the hive, the greater the quantity of honey, but if the bees swarm you cannot get so much honey.

The bees I first mentioned, and which you have been good enough to refer to at several meetings, did *not* swarm that year the large harvest of honey was gathered. They were placed near six acres of white clover, and with a young queen that laid from two to three thousand eggs a day, the colony was kept strong and the bees worked splendidly.

I may add, for the benefit of all those who may desire to start bee-keeping for the C.M.S., that in nearly every county in England there is a Bee Keeper's Association, which has been started to encourage bee-keeping upon the new principle, and any Secretary of these Associations will, I am sure, be pleased to give information as to the best way of starting bee-keeping. I may as well add, I manage my bees myself. When I first began, like most people, I was afraid to go near the hives, much more to touch them. There is a motto that I have found useful on many occasions, "In quietness and confidence shall be your strength," and this is specially so when handling bees.

*Dallinghoo Rectory, Wickham Market, June 23rd*, 1885. W. STEWART WALFORD.

# AFTER FORTY YEARS.

N the Gleaner for April, 1884, under the heading "One of the Missions seldom heard of," we gave an account of the Mission at Nellore, in Ceylon. Two months later (June, 1884) we inserted a letter from the Rev. W. Adley, who had been a missionary of the Society in Ceylon from 1824 to 1846, and who is still with us although in his 93rd year, in which he referred to his early labours in that country. As the Gleaner is localised largely in Ceylon, copies of the number containing this letter found their way into the hands of some of Mr. Adley's early scholars and converts, and he has since received several letters from those who over fifty years ago were either his pupils or members of his congregation. One letter was from "Old Philips," a patriarch of ninety years, whose portrait appeared in the Gleaner for May, 1881. These letters Mr. Adley kindly placed at our disposal.

*A Letter from "Old Philips."*

"I am glad to know that you are still living, and I take this opportunity of writing to you, in order to renew the long-forgotten friendship and Christian love. I thank God for blessing you and me with long life that we may work for His glory.

"I am now ninety years old, and I thank God for blessing me with a long life, because it is a blessing denied to many. I am longing to meet death, and to be with the blessed Saviour in heaven.

"With regard to Mission work here, I thank God for blessing His work in this heathen land. The Church is increasing in number. The Christians display great zeal and warmth in the cause of God. The Rev. Mr. Griffith is the resident missionary at Nellore, and there is also a Native pastor and a catechist working with him.

"God has given me long life that I might glorify Him, and tell others the love of the Saviour. I preach Christ to those that come to see me as an invalid. Please remember me and God's work in this land in your prayers. It is also my prayer that God may bless you and all that belong to you abundantly, and receive you into His kingdom at last."

*Letter from an S.P.G. Tamil clergyman.*

The following remarkable letter is from the Rev. J. Mortimer, a Native clergyman connected with the S.P.G. He was baptized by Mr. Adley, and was brought on a visit to England by the latter in 1840. We expect our younger readers will have to ask their grandfathers to explain his reminiscences:—

"You will be pleased to hear that your early Tamil converts from heathenism and Romanism out of the Nellore Boarding School, of whom you have kindly mentioned in the *Church Missionary Register* for December, 1827, with their respective letters to their eminent benefactors, reverend gentlemen, Messrs. E. Bickersteth, J. Pratt, J. Raban, W. Marsh, and T. Mortimer, and whom you had baptized and received into the Church after their renowned names, and all of whom I had the privilege of personally visiting while in London, had been very useful for the most part to the Mission as schoolmasters, catechists, and teachers, and have departed this life with faith in the Lord Jesus.

"I am indeed very thankful to you for your special kindness in having paved my way for the work of the Lord, by taking me to your blessed land, and by introducing me to the gentlemen of the Committee, to the good people of Olney, to the most endearing congregation of the Rev. — Mortimer, at Gray's Inn Lane, as well as to the interesting family of Mr. Storer in Whitechapel Street, and to all the high folks, such as Lord Mayor, Sheriffs, and all other eminent gentlemen who took me to the grand sight in Guildhall, when the Freedom of the City was gloriously presented to the late Prince Albert 'the beautiful.'"

*Letters from Old Pupils.*

The next two extracts are from letters of two of Mr. Adley's old Boarding School pupils, and refer to his spiritual work amongst them:—

"Your article to the C.M.S. Gleaner of last month, headed 'A Letter from an aged retired Missionary' was read by me and all here with m joy and gladness. The missionaries from whom I made inquiry of and Mrs. Adley were never able to give me your address, and so I very anxious to hear of you. I hope you will better remember when I tell you that I was your pet child in the Nellore Boarding Sch and you gave me the name of Sarah Lucy in my baptism. I remem all your kindness and love to me, and that of Mrs. Adley, with feel of gratitude and thankfulness. I am very anxious to see you and Adley, my first instructors and benefactors; but I can't hope to do this world, and I hope by the mercy of God to meet you and all be the 'White Throne' at the last day, and I doubt not you will shin stars, for having turned me and many more to the way of righteous May God bless you and Mrs. Adley in your old age!

Sarah Lucy Fey

"I take this opportunity to address you a few lines from an old p of yours. I must in the first place inquire of your health, and th your amiable lady, and your dear children, all of whom are know me. All of them are so fresh to my mind; and, oh! had I wings, I surely fly to that region and see you all. I have this one assur only, that I will meet you all in the mansions of our Heavenly Fa never to separate. I have not forgotten all the godly and fath advices you gave me from time to t especially from the pulpit. They are precious. To most of my townsme circulated the Gleaner, especially those who were members of your chu and received your ministrations Sab after Sabbath, and on week-days. all shouted for joy at hearing that were spared by the Almighty, and they are privileged to see once more signature attached to the C.M. Glea they one and all wished if I was to to you, as I intended to do, to send Christian love and regards, and prayers that you may be spared lon life for many more years, as also your family. James de Hordt

OLD PHILIPS, OF NELLORE, CEYLON.
(*Born* 1794. *Baptised* 1831. *Died* 1884.)

*Death of "Old Philips."*

Since the above was put into ty letter has been received from the E. M. Griffiths, of Jaffna, in whic announces the death of "Old Phil whose portrait we now give again:—

Old Philips was the first cate connected with this Mission, his hi going back to the time of the lab of Mr. Knight and Mr. Adley.

The late Mr. Matthew Philips was in the year 1794. He was educated u the Rev. C. David (a convert of Schwar who was then Colonial Chaplain of Ja He became pundit to the Rev. Mr. M and about 1817 was a teacher in the American Boys' Boarding-sc then at Pandaterruppu. When the Rev. Mr. Knight arrived in Jaffn the year 1818, being in want of an intelligent man to help him in his w he applied to the American Mission, and Dr. Spaulding recommende late Mr. Philips to the post. Hence he removed to Nellore, whe laboured in the full confidence of the Mission for upwards of thirty years as a head catechist and general agent. He appears to have a very successful, earnest, and laborious labourer. One who knew intimately states that his addresses were so impressive that the Rev Adley used to say of him that "in Bible knowledge he was an Ap and as a speaker he always reminded him of Hugh McNeile." that time it seems he was very ready in discussion, and frequently di certed his opponents when arguing with them. He laboured with acceptance under the Revs. W. Knight, W. Adley, Taylor, and John and by his Christian character was instrumental in bringing ov Christianity, what was very rare in those days, a few high-caste Hi For more than half a century, first as a catechist of this Society, and as a voluntary agent, he held forth the Word of Life, both among C tians and heathen.

During the latter portion of old Philips's life, when he had re from active duties, in season and out of season he availed hims every opportunity to speak for his Master. When age and infir at last confined him to his house, even then his influence for good i parish was great. For the last two and a half years it has bee privilege to constantly visit him, and I gladly bear witness to his

spirituality of mind and unfaltering allegiance to his Saviour, as well as to his deep humility, lest through increased infirmities of age the eye of faith should become dim, and he should be overcome by the great adversary of souls at the last. The spiritual conflict in his case continued, on and off, to a few weeks before his death, when he told me, with a bright and smiling countenance, that he had perfect peace, and was awaiting his Lord's summons to go home. It was a great comfort to him in hours of great weakness to be reminded that the Lord changeth not, and that Jesus Christ is the same yesterday, to-day, and for ever. He derived great enjoyment from the constant reading of God's Word, prayer, and meditation. He lived to the ripe old age of ninety years, and fell asleep in Jesus on the 27th of December, 1884. His remains were conveyed to Nellore burial-ground the following morning, there to await a joyful resurrection. The Native pastor, Rev. T. P. Handy (himself nearing the close of his labours) preached a funeral sermon from the appropriate text, "For me to live is Christ, to die is gain."

Mr. Handy, also, has now been taken to his rest since the above was written. A group of him and his family was presented also in the Gleaner of May, 1881.

## AN IDOL IN SALISBURY SQUARE.

JUST inside the door of the Church Missionary Society stands an idol, nearly life size. Here is a picture of it. It was received from Tinnevelly more than half a century ago, and was described in the *C.M. Quarterly Paper* for March, 1831. It was worshipped many years by the people of Amattavanakudi, near Satankulam. In his right hand the god holds a club; in his left a stick; at his girdle is a weapon; and round his body a cloth. Arullananden, the owner, who inherited it from his father, became a Christian, and acted for some time as Catechist in the Mission. This image is of stone, and 5 feet 5 inches in height. The following legend of the idol was sent home by the Rev. C. T. Rhenius, one of the founders of the Tinnevelly Mission:—

Kannappen was, in ancient times, a hunter at Kallastri, north of Madras. He used daily to hunt in a forest where there was an Idol of Siva, served by a Priest. When this Priest had finished the Service of the Temple, locked the door, and returned home, Kannappen used to come to the door, which always opened to him of itself, with such birds as he had shot during the day, in order to feed the Swamy (Idol), for whom he always selected the best part of a bird. On these occasions he would with his foot wipe the dust from the Swamy; with his mouth let water upon its head; and with his hand put meat into its mouth; having first himself tasted whether it was savoury. Still he would be sorry, and cry out, "Oh, the Swamy is not yet satisfied!" When he left the Temple, the door also closed of itself. One day, when he was thus showing his great attachment to the Swamy, he observed water running out of one of its eyes; at which he was greatly astonished. Lamenting that the Swamy's eye was distempered, he instantly plucked out one of his own eyes, and put it into the Swamy's head. Observing that its other eye was blind, he resolved upon giving it his second eye also; but recollecting that in that case he could not well find the place of the Swamy's other eye, he first put his toe upon that place, and then plucked out his remaining eye. Instantly the Swamy got alive, and exclaimed, "Is this Kannappen, who has given me his eyes!" Then embracing Kannappen he took him to Keilasum, *i.e.* Siva's Heaven. On this account Kannappen became an object of Divine Worship; and his worshippers expect from him every earthly blessing, as well as heavenly bliss. The etymology of Kannappen is, Kann, "the eye," and Appen, "father."

THE IDOL KANNAPPEN, FORMERLY WORSHIPPED IN TINNEVELLY,
*Now in the C.M. House, Salisbury Square.*

## NUR KHÁNAM; OR, THE LIGHT OF THE DWELLING.

WE have just had a most interesting baptism of a young Afghan girl, and I thought that some of the readers of the Gleaner might like to hear about her.

Some three or four years ago Nur Khánam was out in the fields close to her village in Bajour, an independent territory north of Peshawar, when she was seized upon and carried off by some men, and sold as a slave into the zenana of a rich man. After being there some time she managed to run away, but was discovered by the police and handed over by Government to the care of a respectable Armenian Christian, where she was well taken care of. After some little time she was sent up to Peshawar, so that the officers of the Peshawar district might, if possible, discover her parents and send her back to her home.

She was given over to the charge of the Mission, while careful search was made to find her relations; and as the Church Mission is ever ready to receive all wanderers, we decided that for a time she should live with Mr. and Mrs. Ghose. (The former is second master in the Edwardes Collegiate School.) She remained in their home as one of the family for about a year, attending services and seeing what life in a Christian household was. Some little time ago Mr. Jukes thought she might receive instruction preparatory to receiving baptism, and Miss Mitcheson undertook the duty, and taught her carefully and well. The girl's answers and questions respecting Christianity assured us that she felt the responsibility she was about to take upon herself.

On Wednesday, March 5th, she received the holy rite of baptism, Rev. Imam Shah and Rev. Worthington Jukes officiating. Miss Mitcheson and myself stood on either side of her, while she answered solemnly and clearly the necessary questions, and we felt that her confession was not in vain. She is a very dear girl, sweet and gentle, and the time may come when she will be able to bring the "good tidings" into some of the darkened homes of our great Peshawar city.

I trust that those who read this short account will not forget to pray for the poor Afghan girl, Nur Khánam, remembering that she is quite alone in the world and needs our care, and more especially our love.

E. Jukes.

*Peshawar, April 12th*, 1885.

The Rev. J. Cain of the Koi Mission writes that on the last day of 1884 representatives of all the Christian congregations under his supervision met at Nallapalli for conference. Some sixty were present. Three subjects were discussed:—(1) "Growth in Grace," opened by himself; (2) "Attendance at Sunday Services," introduced by the Rev. I. V. Razu Garu; (3) "Training of our Christian Children," by M. Sadhuru Garu. "It was a very interesting meeting," he writes, "and although we had not as many outside speeches as we expected, yet we had several, two especially from 'unlettered' Christians."

In response to the invitation given by Mr. Stokes of Bath, and advertised in the Gleaner of March, 1885, eleven essays were sent in to him on Protestant Missions to the Malayali People of Travancore. Of these, nine were pronounced excellent by the adjudicator, the Rev. R. R. Meadows. The prize was awarded to Miss Lines of Worcester, and a second prize of equal amount to Miss Hole of The Grove, Camberwell. Books are given to the seven other essayists, all of whom are young ladies.

## THE MONTH.

THE C.M.S. Committee are proposing to hold several important meetings in different parts of the country, in one week, in the ensuing winter. The date is doubtful at present, owing to the expected General Election. The object of the meetings is similar to that of the great Exeter Hall Meeting of March 24th, viz., to set before the Christian public (but not young men more than others) the claims of the Heathen and Mohammedan World, and of the C.M.S. as one chief instrument of meeting those claims. It is hoped that members of the Committee and other leading friends of the Society will be told off to address these simultaneous meetings, which should be held at fifty centres at least.

The Ladies' Church Missionary Union for London, and the Junior Clergy Church Missionary Union for London, have been formed. Each has already enrolled a goodly band of members; and active work will begin after the holiday season.

The Earl of Enniskillen and the Earl of Lichfield have accepted the office of Vice-Presidents of the Society.

We deeply regret to announce the death of Bishop Poole, of Japan, at Shrewsbury, on July 14th. He accepted the Bishopric two years ago with much hesitation, and only after the medical authorities gave a decided opinion that he might expect good health in Japan. But he returned home a few weeks ago, very ill, and gradually sank to rest. With our sorrow we should mingle thankfulness for the good work he was permitted to do.

We regret to say that the Rev. C. Mountfort, one of our younger missionaries in Western India, who went out in 1881, died of typhoid fever on June 14th. He had but lately brought his wife home invalided, and, leaving her here, had returned to the mission.

The following have been accepted by the C.M.S. Committee for missionary service:—the Rev. Thomas Walker, B.A. (1st Senior Optime), of St. John's College, Cambridge, Curate of St. James's, Holloway; Mr. Egerton Corfield, B.A. of St. Catherine's College, Cambridge; and Miss Letitia Mary Littlewood, a daughter of the Rev. W. E. Littlewood, now of St. Thomas's, Finsbury Park, formerly of St. James's, Bath. Miss Littlewood is accepted for Lagos, to work under Mrs. Kerr at the Female Institution.

Several locations have been made of the new missionaries who will (D.V.) be going out into the mission field in the autumn; but as they are not yet complete, and may possibly be somewhat modified, we defer a statement of them. All that has so far been done has been published in the *C.M. Intelligencer*.

Two African Clergymen of the Sierra Leone Church, the Rev. D. G. Williams, Pastor of Trinity Church, Freretown, and the Rev. N. H. Boston, missionary to the Bullom tribe, have come to England to interest the friends of the C.M.S. and of Africa in the position and prospects of the Native Church in the Colony.

On Trinity Sunday, May 31st, Bishop Hannington held an ordination at Frere Town, when the first two natives of East Africa to be admitted to the sacred ministry in connection with the C.M.S., William Jones and Ishmael Michael Semler, received deacon's orders, and the Rev. W. E. Taylor, B.A., priest's orders. The candidates were presented by the Rev. E. A. Fitch, and the sermon was preached by the Rev. J. W. Handford. The Rev. J. C. Price, of Mpwapwa, was to receive priest's orders on June 10th.

On Whit-Sunday, May 24th, the Bishop of Colombo ordained two C.M.S. Tamil agents at Jaffna, John Backus and John Niles.

Letters are to hand from the Rev. E. C. Gordon and Mr. Wise at Msalala (south end of the Victoria Nyanza), dated February 28th, from the Rev. J. Blackburn and Mr. Stokes, at Uyui, dated April 6th, and from Dr. Baxter, at Mpwapwa, dated May 16th. All well; and we hear with thankfulness that Mrs. Baxter, who gave birth to a daughter on May 6th, and was in very serious danger for two or three days, was mercifully restored. There are no letters from U-Ganda, but Mr. Gordon had heard through native sources that the new king there thinks Mr. Mackay valuable to be allowed to leave even to visit his brethren across the La

The Rev. F. A. Klein has baptized an Egyptian Mohammedan Cairo, who gave every evidence of sincere faith, and who has had undergo much persecution, and separation from his wife. The spons were Miss M. L. Whately, Mr. Azoori (her medical missionary), Major Seton Churchill.

Notwithstanding the peculiar difficulties that have beset the F Kien Mission in the past year, owing to the hostilities between Fra and China, there have been 213 adults and 99 children baptized, a total increase of adherents from 5,277 to 5,871.

The C.M.S. Native Christian adherents in China now exceed 7,( This is the largest number in that country belonging to one Society.

The statistical returns from the Telugu Mission again show consi able increase. Native Christian adherents are put at 6,724, of w 4,718 are baptized, against 6,221 and 4,211 respectively last year. communicants number 990 (895 last year): but this is a very low portion. Adult baptisms have been 340, besides 435 of children; but members have died. Native contributions have amounted to Rs. 2, showing an increase of Rs. 574, but still small. The majority of people are poor Malas. Scholars have increased from 1,180 to 1,416.

The Rev. J. Stone of Raghavapuram, Telugu Mission, who has come to England, compares his district as it is now with what it when he took charge in 1878. Number of baptized, then, 680, now 1, adherents, then, 756, now 1,555; collections for Native Church F then, Rs. 62, now Rs. 734; villages under the missionary's charge, t 51, now 74. In 1878 there was only one catechist, now there are one pa one catechist, and three sub-catechists. Mr. Stone is able to say, too, at the end of seven years' work in his district he can see a dec improvement in the spiritual condition of the Christians generally.

During the eleven months ending Nov. 30 last year Dr. H Martyn Clark of Amritsar received 51,287 visits from patients unde treatment, 19,592 being new patients. Dr. Clark in his report w "We have not forgotten that we are missionaries. We have in e way made our medical work subservient to the preaching of the Gos

We have before mentioned the opening by Bishop Crowther, October, of the new iron church at Nembe, Brass River, in the N delta, built by the Native Christians at their own cost (£911). called St. Luke's, after St. Luke's, Ramsgate, of which the Rev. J Whiting, Bishop Crowther's Commissary in England, is the Vicar. collections at the opening services are thus stated by Archde Crowther:—"£9 17*s.* 8*d.* cash, 9 pieces of Madras cloth, 106 fat cloth, 35 handkerchiefs, 1 piece silk, 170 reels thread, 3 bars soa pipes, 7 heads tobacco, 1 padlock, 4 papers needles, 1 pair scissors."

The Reports of the Madras Native Church Council of the Nor and Southern Pastorates and the Palaveram District show progr work. The congregations comprise 1,580 souls, including children. 986 baptized adults, 801 are communicants, an unusually high pr tion. The Madras Pastorates include many respectable and well- citizens, but the people of Palaveram, more than a third of the number, are mostly poor cultivators, so that a total of contributio Rs. 2,272 is remarkable. Under the Council there are 23 schools, 800 boys and 220 girls, of whom 700 are heathen and 320 Chri (including Romanists). The number of Christian agents is 64.

The Rev. R. Clark's valuable book, *The Punjab and Sindh Missi the C.M.S.*, is now published in a handsome octavo volume, price 5s is very much enlarged and improved upon the original edition print India for private circulation. It can be obtained at the C.M. Hous

In response to the appeal of a correspondent in the Gleaner of March, for contributions of "one day's pay" in aid of the Building Fund, the fo ing have been received:—A postman, 5*s.* 6*d.*; a joiner, 7*s.* 1½*d.*; an joiner, 7*s.* 1½*d.*; an assistant School Board schoolmistress, 7*s.* 6*d.*

Received:—For C.M.S., £1 from C. D. L.; 10*s.* from J. B. Hill, Gordon Memorial Mission, 8*s.* from R. C. F. M.; £1 from S. R. H.; £1 J. B. Hill.

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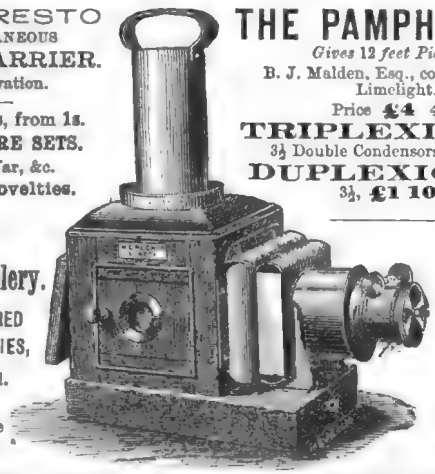

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# The Religious Tract Society's List.

## NEW BOOKS READY THIS DAY.

**ANNO DOMINI;** or, A Glance at the World into which Messias was born. By J. D. CRAIG HOWSTON, B.D., Minister of the Presbyterian Church, Hyde Park, Belfast. Crown 8vo., 2s. 6d., cloth, bevelled boards, red edges.
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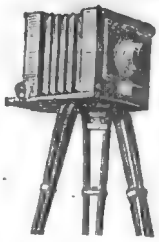

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*And Ruth said, Let me now go to the field, and glean.*
*And she went, and came, and gleaned in the field.*
RUTH ii. 2, 3.

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VOL. XII.] [NO. 14

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| 9 | W | 1 Cor. 10. 17. We are all partakers of that one Bread. |
| 10 | T | Heb. 3. 1. Holy brethren, partakers of the heavenly calling. |
| 11 | F | 2 Pet. 1. 4. Partakers of the Divine Nature. *French and Stuart sailed for* |
| 12 | S | John 17. 22. That they may be one, even as We are one. [*India*, 1850. [1—31. Mark 11. 27 to 12. 13. |
| 13 | S | 2 Cor. 5. 17. **15th aft. Trin.** 2 Kings 18. 2 Cor. 5. *E.* 2 Kings 19, or 23. |
| 14 | M | Eph. 5. 11. Have no fellowship with the unfruitful works of darkness. 1st [*Niger converts bapt.*, 1862. |
| 15 | T | 1 John 1. 7. If we walk in light, we have fellowship one with another. |
| 16 | W | Phil. 4. 2. I beseech Euodias and Syntyche that they be of the same |
| 17 | T | Rom. 12. 10. In honour preferring one another. [mind. |
| 18 | F | Col. 3. 13. Forbearing one another, and forgiving. |
| 19 | S | Prov. 10. 16. He that uttereth a slander is a fool. [1 and 2. 1—9, or 8. Mark 15. 1—42. |
| 20 | S | 2 Cor. 12. 20. **16th aft. Trin.** 2 Chron. 36. 2 Cor. 11. 30 to 12. 14. *E.* Neh. |
| 21 | M | Phil. 1. 19. This shall turn to my salvation through your prayer. |
| 22 | T | Rom. 1. 12. Comforted by the mutual faith both of you and me. *Bps.* [*Sargent and Stuart's* 1st *ord.*, 1878. |
| 23 | W | Ps. 42. 4. I went with them to the House of God. |
| 24 | T | Heb. 10. 25. Not forsaking the assembling of yourselves together. |
| 25 | F | Ps. 55. 14. We took sweet counsel together, and walked in the House [of God as friends. |
| 26 | S | Mal. 3. 16. They that feared the Lord spake often one to another. [3. 1—23. |
| 27 | S | Gal. 6. 1, 2. **17th aft. Trin.** Jer. 5. Gal. 5. 13. *E.* Jer. 22 or 35. Luke |
| 28 | M | John 13. 35. By this shall all men know that ye are My disciples. 1st [*Chinese C.M.S. converts bapt.*, 1851. |
| 29 | T | Isa. 62. 12. They shall call them The Holy People. |
| 30 | W | Ruth 1. 16. Thy people shall be my people, and thy God my God. |

## MISSIONARY MEDITATIONS ON THE ACTS.

### IX.—Go, stand and speak. (*Acts* v. 20.)

THE earliest missionaries had to pull against the stream. When they began to speak of Jesus, the world soon began to show its deep-rooted enmity against Him. Jesus had been imprisoned and crucified. His apostles had already been also imprisoned, and threatened, because the coward world feared "the people." The death of Ananias had produced a profound impression. "Fear came upon all the Church." God often sends judgment upon some that fear may come upon all.

Under this happy calm I see the Church growing. "Believers," it is said, were "added to the Lord." Here was no seeking to advance a "cause," to promote the interests of a "society," to increase the numbers of "our Church." Not the Church, the society, the cause, were in the front, but the Lord. Men believed on the Lord, "turned to the Lord," were "added to the Lord" in those days. The Lord was in the front. He only.

Mighty works were done. No sick person, and there were many who came, went away unhealed. It was not a great showy work, done on a platform, doubtful in its results, but they came from all the country round, and "were healed every one."

The "powers that be" were indignant. Again the preachers were imprisoned. Aye, they were put, where ruffians were put, "in the common prison." But there is a Power higher than those "that be." The Lord is ever with His people, especially with His missionary servants. "Lo, I am with you alway We are too apt to forget the presence of our Lord when we in trouble. But the Lord is faithful.

He was with the apostles then. His angel came and "ope the prison doors, and brought them out, and said, Go, stand speak in the temple to the people, all the words of this lif Deliverance is not, let us remember, for delight, but for du I heard no complaint made by these servants of the Lord of discomforts of their prison house. They thought of their Mas not of themselves. Of His honour, not of their own. And His will. For they were His servants.

And whether in bonds or free they would do His will. W out delay, "early in the morning," they went and stood, "taught." What a stir there was in "the senate" when officers came and said there was "no man" in the pris What a strange perplexity they were in when one came and t them that the prisoners were in the temple "teaching people."

Here let me pause. This is what they did. They taug Herein wrought the power of God. It was said concerning Holy Ghost that He would "teach." It was this "teachin the "council" feared. For what did they teach? "Je Christ." They "spake of Him." Simply, only of Him. before "the senate" they spoke only of Him. They sought to show themselves, but Him—"a Saviour."

Let the theme of my ministry, the witness of my life, be same. Not "wisdom of words," not "excellency of spee but "Jesus Christ, and Him crucified." And with what resu They that heard were "cut to the heart, and took counse slay them." I am afraid we should have thought these apos very injudicious. They did not "get on well with" their rul Their wisdom should have been first peaceable, then pure. this is wisdom indeed; but it is from beneath. For the ceiver's ministers are "ministers of righteousness." They not discard purity. They do not put it low on the list. stands second. Peace is first. Beautiful Peace!

Let me not be taken in the snare. Let me place Purity the throne. First, not second. Purity in doctrine, in the fa in my life. If peace follow, well. If not, like the apostles me be, who rejoiced that they were counted worthy to su shame for His Name. And daily in the temple, and in e house, they ceased not to teach and to preach Jesus Christ.

J. E. Sampso

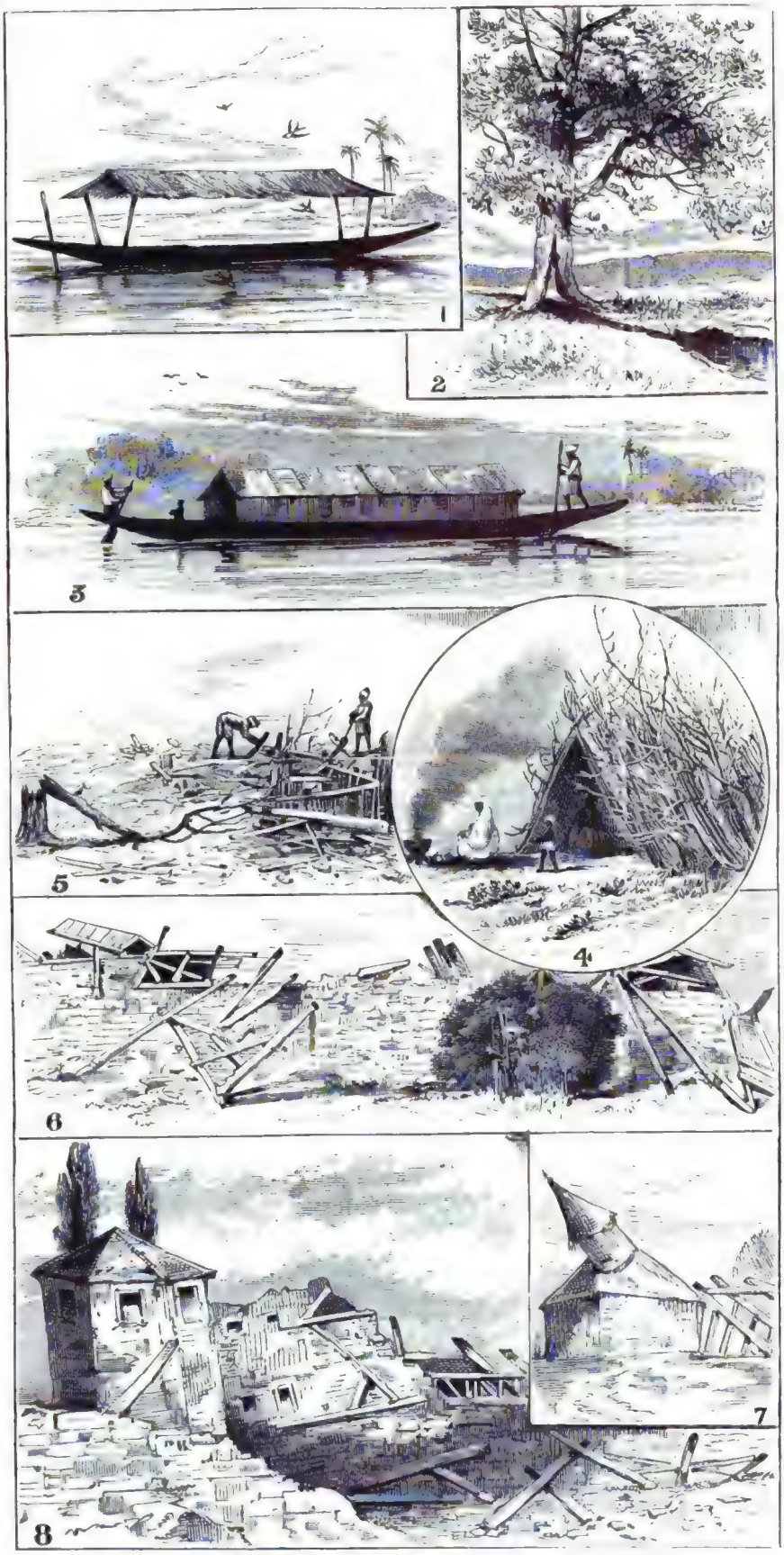
## THE EARTHQUAKE IN CASHMERE.

### Letter from the Rev. Rowland Bateman.

[The following letter for the Gleaner has been received from the Rowland Bateman, C.M.S. Missionary in the Punjab, who was on a to Cashmere when the recent terrible earthquake took place.]

THAT "no European was injured" (as Reuter ha by the terrible earthquake in Cashmere must been welcome news at home. But you wil anxious to hear of the Native sufferers, and whe and how the Mission has been of service to them

I went out to a village sixteen miles from Srinaggar with McCulloch, itinerating, on May 29. (Lest you should put hard a question in your next Gleaner Examination, I will tion that Dr. McCulloch is assisting Dr. Neve in the C.M.S. Me Mission.) Before going to bed we heard a booming sound unlike the report of distant ordnance than anything else, on was evidently not distant at all. Being tired, we idly wond what it was, and forgot it. About three o'clock next mo




THE EARTHQUAKE IN CASHMERE. (*Sketches by the Rev. Rowland Bateman.*)

there was a terrible shaking. Our village beds at all times lively from other causes, began t dance about the room with us on them. Th hut we were in was made of wood, and di not fall as the plaster did, so we were onl smothered in dust. A large silk factory nex door fell with a terrible crash. A piteous wa arose from all the inhabitants. Next mornin we were in doubt which way to go, not know ing whether a similar shock had been felt i Srinaggar. We decided to return. Not fa from our door we saw the sole survivor of family digging graves for his wife and chil his sister and her child. There were non wounded. Those who did not escape wer dead. We trudged back through mud and rai to the city. The convulsion had been less an less severe in every village we reached, bu just as we entered Srinaggar we saw in on place twenty-one fires consuming the bodie of as many soldiers who were being summone to parade as we passed the day before. Th Mission Hospital was almost uninjured, thoug there was a sad loss in glass and drugs. W rested, I am sorry to say, on Sunday, instea of going out as we should have done had w known that the district which we had bee going to had suffered much more than th capital.

On Monday Mr. Knowles [the clerical C.M.S Missionary in Cashmere] and I went out t collect the wounded in boats, and bring the to the hospital which Dr. Neve established o the river bank at Baramulla. This work laste for a fortnight. It was soon apparent that w had to count the dead by thousands. The can hardly have been less than 3,000 death in the district we traversed in that time. Th proportion of wounded to dead was everywhe surprisingly small, but there was plenty to d And every day the cases became worse fro neglect and delay. Bones began to re-uni all crooked, dislocations to get hopelessly sti wounds to gangrene and mortify, and systen grew less able to bear the operations whic earlier might have been unnecessary.

The Cashmiris have a habit of taking litt pitchers of live embers with them to bed These of course were broken, and the horro of fire were added to those of mutilation. I some cases, where the houses were thatche the roofs caught fire, and many were th burned to death. Some classes of the peop live under huge flat roofs covered with as muc as two feet of earth. In these are collected a the live stock. One such I saw; it was abou 60 feet by 25 feet. It had fallen so flat th you would not have recognised it as the si of a house at all. Under it were sleeping abou one hundred head of cattle and sheep, an seventeen human beings. When I got the three men, the sole survivors, were diggin through to the roof for fourteen corpse They had pulled out a pony alive, but it die before it could get off the roof. Close by w another house where the diggers were rewarde by a child with half his scalp torn off, a bo

with both feet shattered, and a man hopelessly crushed by a beam. Again, close by was a woman with an infant at her breast and her arm badly broken. Her husband had escaped, but the sensitive fellow had fled from the horrors that surrounded him. I tried to persuade her to come with me, but she could not walk. All the beds had been smashed, so there was nothing to carry her upon. All the horses had been killed, so she could not ride; and at last when I proposed to see her safe to hospital on a cow that was standing near, she said, "Alas, sir, that cow has a broken leg." We were put to strange shifts sometimes for ambulance. In some villages they could not get out the dead, in others there was not strength to bury them. Everywhere the stench was intolerable.

I used to try and estimate the casualties by counting the new graves and fresh ash heaps. But this expedient failed me in one hamlet at least, where out of forty-seven inhabitants only seven had escaped at all. Four of these were wounded, and only two able-bodied men. How could they bury their dead? Nature provided an answer; and all along in the fresh clefts in the earth her victims were reverently laid. The convulsion that had destroyed them provided them with decent burial, and far below the level of the soil green sods were laid on the deep graves of that awful graveyard.

The people, though called Mohammedans, are much more like Hindus in their faith. Instead of *devis* or local gods they pray to *peers* or saints. In a village where a very celebrated tomb stands, the houses, being wooden, had escaped. The people told me that the peer had saved them. We asked why the peer of a neighbouring village had not saved the people who lived round his tomb, and told them that we had seen the tomb itself upset, and the trees which overshadowed it torn twenty yards from one another. "Oh," they said, "save them! Why should he? They had heaped too much earth upon him, the fools, and it was his turning in his grave to shake it off that caused their destruction."

VEGETARIAN BUDDHISTS AT NING-TAIK, CONVERTED TO CHRISTIANITY.

It is something to have turned the thoughts of many of these people to the living God. The friendliness and sympathy we have shown them will make the missionary welcome when he returns to expound the way of God more perfectly. Some of those who owe their limbs or their lives to Christian medical effort will surely learn to love Him whose steps we were trying to follow, and so their calamity will be changed into a blessing. But friends at home must send help to the needs of the Mission, so that the work may not fail for lack of support.

I must not omit to mention that the Maharajah, who hitherto has shown but little sympathy with those who yearly heal thousands of his subjects, has on this awful occasion been very liberal in his co-operation, and, besides giving us every facility in our work, has supplied us with bandages and boats, and food for the sufferers. Indeed, he has ordered us food for ourselves, lest we should be hindered by lack of supplies. His Highness' officers, too, have carried out their instructions in a hearty, friendly way.

EXPLANATION OF THE PICTURES on page 98.—(1) Travelling boat, used by the Missionaries; (2) A Walnut-tree and the ground beneath split by the earthquake; (3) Hospital Ambulance boat; (4) Present accommodation for the wounded; (5) Digging for the dead, in left hand corner a tree snapped by concussion of earthquake; (6) Ruins of a house at Baramulla; (7) Ruins of a Mosque at Soofar, Cashmere; (8) Ruins of the Fort at Baramulla.

## A NATIVE CLERGYMAN ON THE DEATH OF HIS WIFE.

THE following is the translation of a letter received by the Rev. R. R. Meadows, formerly C.M.S. Missionary for nearly 27 years in Tinnevelly, South India, from the Rev. J. Selvanayagam of Sangaranayanarkoil, North Tinnevelly. Mr. Meadows, in sending it, writes:—"Such a letter is instructive as an indication of a growing appreciation of women. What heathen could write in this strain of respect, as well as of sorrow, of his departed wife? The last sentence sounds strange in English ears; but in a country where wife-beating is the rule, these exceptions tell us what the Gospel is working. The Gospel everywhere puts woman in her right position."

(*Translation.*)

REV. SIR,—With great sorrow I inform you that my precious wife, after sixty-one days of illness, fell asleep in the Lord on the 17th of February, 1885, in good hope and trust. She was educated at Panneivilei by Mrs. Tucker. We were married twenty-two years. She had a great knowledge of Scripture. She knew many Psalms by heart. On Sundays she would learn Psalms with the children, and repeat them to me. She committed to memory many chapters in the New, and many verses in the Old Testaments. She was like a concordance to me. I never knew her a single day slow to read the Bible and pray in private. Although to me her long illness was a great burden, yet the Lord tried her in the fire and perfected her faith. She spent each day of her illness in reading and prayer. When people who came to her expressed their sorrow, she would say, "Whether I live I am Christ's, or whether I die I am Christ's." When she was too weak to hold up her Bible, she would repeat words of Scripture and continue to pray. We asked her if she had anything on her mind. She replied, "I have no care whatever; Christ is my life: to die is gain." On the 15th, the Sunday, she said, "The Three (The Trinity) are come; my many sins are forgiven; my crown of life is ready." From that moment her face shone brightly. On the 17th her whole time was spent in prayer. There was a smile on her lips when she died. Her body had become feeble, but her mind was clear throughout. What a precious wife have I lost! I and my children mourn her loss, but we praise the Lord for her good death, and earnestly desire to be like her in exalted piety. Although we had but little help in her burial from Christians, yet we were able—like Abraham, Sarah—to bury her honourably. My wife's death at Sangaranayanarkoil is the first death-witness there. *I never once up to the day of her death beat my wife.*

J. SELVANAYAGAM.

## VEGETARIAN CONVERTS IN CHINA.

IF our readers will turn to their GLEANER of exactly a year ago, September, 1884, page 105, they will find, under the head of the Fuh-Kien Mission, an account from the Rev. Llewellyn Lloyd of the conversion of three Buddhists of the Vegetarian sect. Mr. Lloyd now sends us a photograph of two of them, which we have had engraved. They are the second and third of the three mentioned. The one on our left is the man in whose house Mr. Lloyd found, in the place where the idol usually stands, the Lord's Prayer, Creed, and Ten Commandments. The other, with the beard, is the priest whose conversion at the age of sixty-five created such a sensation in the city of Ning-Taik. This year Mr. Lloyd writes as follows:—

"The Buddhist vegetarians, whose conversions and subsequent baptisms were mentioned in last year's report, have remained steadfast in their adherence to Christ; and the old man of sixty-five, who occupied such an influential position amongst them, is very earnest in seeking to make the truth known. He suffers a good deal from sleeplessness, and Mr. Ting tells me that he spends whole nights in prayer and in reading his Bible by the aid of a pair of spectacles and a dim oil lamp. He came down to Foo-chow a few weeks since to our Annual Conference, and it was very touching to hear his account of his conversion, and of God's goodness to him."

# "DAYS WITHOUT NUMBER."

BY EVELYN R. GARRATT,

*Author of "Over the Water," "Free to Serve," "Lottie's Silver Burden," &c.*

## CHAPTER IX.—THE "WIDDYS."

WHEN Kenneth called round to inquire after Eily next day, he found her delirious, and Patty sitting by her side, trying to soothe her, but in vain.

As Kenneth stood at the bottom of the bed, she stared at him for a minute with her wide-open blue eyes; then starting up with a cry, exclaimed, "The widdys, the widdys—they 're all a-comin' after me! Save me, Granny—save me!"

"Hush, hush, darlint," said Patty, laying her down again, and stroking her curly head. "Never fear, they can't hurt you; and look, there's a gentleman come to see you, the same as gave me the money to buy the nice broth for you."

But Eily took no notice of her grandmother's words. She flung her little arms over her head, and stared wildly at the ceiling.

"They 've got silver eyes, with a hole in 'em," she went on excitedly, "and they 're all a-crowding together up there, and looking at me. Tell 'em I 'm sorry, Granny, and I won't play with Janie no more. Take her away, I don't want her."

"Poor darlint—poor little darlint!" murmured old Patty, wiping a tear away with her apron, "she 's worritin' again. She 's been going on like that all night, your honour, and nothing I can do will ease her."

"What is she worrying about?" asked Kenneth, gravely.

"Why, it 's just this, your honour," said old Patty, with a trembling voice. "Some time back Eily was given a bright new threepence with a hole in it, and was mighty pleased with it. She slept with it under her pillow of a night, and held it in her hand most of the day, and was always a-thinking how she could spend it. It was the first time, you see, your honour, that Eily had ever had a new silver threepenny-piece all to herself, as you may say. One day she said to me, 'Granny,' she said, 'I 've just set my mind on getting a doll I saw in Mrs. Pretty's window,' says she. 'It has golden hair and blue eyes, and is the greatest beauty I've ever set my eyes on.'

"But on the Sunday, your honour, our parson told us about the heathen in foreign parts, and I was a-tellin' Eily, and sure I never thought it would weigh on her mind, about them little black widdys in the Indies; and it just went straight to Eily's heart, and we, she and I, said we 'd have a missionary box. Eily wasn't quite sure whether or no she 'd give her threepence for the heathen. But the box was long in coming, and she bought the doll instead. And then when the darlint came home with the doll, there, sure enough, your honour, was the missionary box on the table, and after seeing that, somehow little Eily didn't seem to care about the doll so much; and at last one day I saw it hidden right away in yon cupboard, with its face to the wall.

"'Eily,' says I, 'why, here's Janie, my darlint. What's she doin' in here?'

"'Granny,' says she, 'I don't want her no more.'

"She didn't tell me why; but on Sunday she went to school, and when she came back, I asked her what the lesson had been about, and then she bursted out crying, and said, 'Granny,' says she, 'it was just about them words, "For even Christ pleased not Himself," and,' says she, 'I wish I 'd never bought Janie. I've a mind to bury her right away.' And I told her, your honour, that she was to think no more about it, and that I 'd hide her up, so that she 'd never see her again. I hoped she 'd forgotten all about it, but she 's been going on like this all night long, and I can't ease her."

Kenneth stood with folded arms, looking at little Eily, while her grandmother told her story, and as he listened and looked, the words which old Patty had spoken shot like an arrow into his heart, and remained there. Where had he heard or seen those words before? "For even Christ pleased not Himself." He knew, of course, that they came from the Bible, but they were far more familiar to him than any other words of Scripture; and as he stood thinking, his memory led him away to the nursery of his childhood, and over his little bed he saw distinctly the words, painted in brilliant colours by himself when a boy. He remembered p fectly well illuminating that text one wet half-holiday, and standing Martha's side as she nailed it on the wall above his bed. He had thoug nothing about the meaning of the words then, although Martha h delivered a sermon upon them as she put a nail into each corner. He w too wrapped up in admiration of his own work of art, and he had lit imagined that those very words would pierce his heart like an arrow ye afterwards.

He was brought back suddenly from the nursery by Patty saying—

"Sure and she 's a wonderful little girl, is Eily. She 's never thoug for herself as long as ever I can remember. She belongs to the Almigh that 's plain, your honour; and if we could have our eyes open, sure a we 'd see the bright angels hovering around her."

Kenneth did not stay much longer. Laying down some money on t table, he bade Patty good-bye, and promising to call again the followi day, he left the house and turned homewards.

The little life which seemed to be ebbing so quickly away in that da room had done its work, and feeble though it was now, through a pow not its own, proved a sudden barrier to the strong man in his downw course.

It was with an unusually grave face that Kenneth entered the house search of Katharine. He knew that she would feel for his concern ab little Eily, and might perhaps suggest some plan for alleviating sufferings.

But Martha met him outside the nursery door, and beckoned h downstairs to the smoking-room. There was something unusual ab the expression of Martha's face, and once in the smoking-room, she br down to tears.

"Master Kenneth, dear," she began between her sobs, "he 's been hour ago, and it 's that upset me that I don't know how to stand. I f it was coming all along—and when I saw him——"

"Him? Whom do you mean?" asked Kenneth, a little sharply. anything irritated him, it was to see women crying.

"Who do I mean, Master Kenneth? Why, who should I mean the doctor, whom you yourself were so keen about sending for yesterd He came this morning to see mistress, and she asked him to look at M Kathie."

"Oh, then the doctor has been," said Kenneth, quietly. "Well, a what does he say?"

"Why, he says, that if he don't mistake, Miss Kathie is in a decli that 's what he says, Master Kenneth," said Martha, looking up alm indignantly at Kenneth. She was irritated with his coolness, and scarc believed in sorrow that was not visible. She did not know that it was t sudden shock that kept him standing so quietly before her.

"He ought to have been sent for before, he says," continued Mart resorting again to her handkerchief, "but I should have been sorry have seen him sooner, and wish he had never set his foot in this hou Poor dearie, and who is ever to tell her, I 'm sure I don't know."

"Why need any one tell her? She will know soon enough. But t me, is there no hope of checking it?"

"He advises her going to Bournemouth, but I 'm against her goi there, poor dearie; it 's a place they 're all sent to, and half of 'em d No; if she 's to die, I 'd as lief she should die at home. Running he and there don't do no good, to my mind."

"Die?" said Kenneth, sharply. "Who talks of dying? Don't talk su nonsense, Martha. She shall go to Bournemouth, and I will take h myself." Then, afraid lest he should have pained old Martha, he adde "And you 'll have to come to take care of us both, eh?" and we straight up to the nursery, where he found Kathie on a sofa by the fi reading.

"Well, Kath, so the doctor has been," he said cheerily.

"Yes, he 's been," said Kathie, shutting her book and looking at hi There was an expression in her eyes, the meaning of which Kenne tried to read, but failed.

"And, thanks to him," Kenneth went on, "you and I are to have little spree together. We are going down to Bournemouth, as soon as hear of some nice lodgings."

"All alone?"

"Yes, all alone, except Martha. We will have a right jolly time, little woman."

"I don't believe it is the doctor at all—I believe it is you," said Katharine, looking up lovingly.

That night, as Kathie went to bed, she dropped a thank-offering into her missionary box.

"Perhaps," she thought, "I shall not have many more opportunities."

Nurse tucked her up, and gave her a parting kiss.

"Martha Charity," she said to herself, when outside the nursery door, "what have you been murmuring about all day, ever since the doctor came? Have you forgotten, I should like to know, that there is a Lord above—and don't He know what is best?"

## A VOICE FROM THE TRAVANCORE HILLS.

The following verses were suggested by reading an account of the many thousands of pounds expended in England during the last few years on *adorning* churches—thousands of pounds on a marble floor and carved roof and coloured windows—while before my eyes I see thousands of poor heathen living and dying without God and without Christ in the world, and while I am obliged to refuse teachers even to those who ask for them. Yet the salary of a teacher who might carry the message of salvation to thousands, and be the means in God's hands of winning many souls, is only about £10 per *annum*. Surely many of God's people in England do not weigh the relative importance of these things even in many evangelical churches. The history of the past does not seem to point to the times of church decoration as the times of greatest *religious* activity, but rather the reverse. What different history might have been written had those ornaments which fell into the hands of the Saracens and Turks from the churches of Constantinople and the East been used to propagate the Gospel of Jesus among the Arab tribes! While it is good and right to have suitable buildings for the service of God, surely no one can doubt that the salvation of souls is dearer to God than luxurious ornamentation. But the things that are seen nearly always carry the more weight. Would that English Christians could only see these "multitudes scattered abroad as sheep having no shepherd"!—a sight which makes the missionary's heart ache. It would soon make our funds half as much again. A. F. P.

A STATELY church of God
Raising to heaven its spire,
With its sculptured roof and polished shafts,
Its lofty aisles and choir.

The gorgeous window lights
In richest contrast blend,
And the sweetest notes of the well-tuned choir
In praise to heaven ascend.

Another temple of God,
Shrouded in deepest gloom,
Wrecked and ruined, and marred and dark,
Like to a dreary tomb.

A poor lost human soul
Sunk deep in heathen night,
With never a trace on that sin-marred face
Of its Maker's image bright.

More precious in God's sight
Than sweetest notes of praise,
Than the stateliest fane that human hands
Unto His name can raise,

Than the richest glowing glass,
Than the finest polished shaft,
Than the fairest form of sculptured work,
Fashioned by human craft,

Is the soul which He hath made,
And for which the Lord of love
Came down to die in pain and woe
From the land of light above.

Earth's brightest glories fade,
Earth's stateliest things decay,
But the soul redeemed by the blood of Christ
Shall shine eternally.

A. F. PAINTER.

*Atakkam, Travancore*, 1884.

## THE PRAYER BOOK IN AFRICA.

WE have received from Africa portions of the Book of Common Prayer in two languages: Ki-Ganda, the language of U-Ganda, and Idzo, a dialect used at Brass on the River Niger. The former was translated by the missionaries, and put into type and printed by them on the spot by means of a small hand press, which one of them took out with him. The latter is the translational work of Archdeacon Henry Johnson, and was printed at the Lower Niger Mission Press by trained Native workmen. We give as specimens the Lord's Prayer and the Apostles' Creed in both languages, and a translation of Bishop Bickersteth's hymn, "Peace, perfect Peace," in the Idzo language:—

### THE LORD'S PRAYER.

(*Ki-Ganda.*)

Kitafwe, oli mu gulu, Erinya lyo libe ne kitibwa. Obwakabaka bwo buje. Ebyoyagala bikolebwe mu nsi, nga bwebikolebwa mu gulu. Otuwe lero emere yafwe eya lero Otusonyiwe ebyonono byafwe, Nga fwe bwetubasonyiwa abatuonona. Totutwala mu kukemebwa; Naye otulokole mu bubi: Kubanga obwakabaka, nobuinza, no bukulu bwebubwo, Emirembe ne mirembe. Amina.

(*Idzo.*)

Wa Dao ogono gho emi bo. Wa tebe sin ini ere mi pre. Mie ini amanyanabo kiri mi bo. Miete mi segboro ngho wa i be bara mie. Ein ogono gho mie bara mi. Ene mambise fiai ma, miene yo eke wa pre. Wa mie sei mambise eke wa bogomo. Ani bara mi bo sei ma eke wa mienyo ungu mambise ka wa wo bogomo. Wa digi wori tuwamo ngho suokuma: Nte sei bo be gho wa bogomo. Amanyanabo kiri mi iniye, kuro mi ka, bomo mi ka iniye. Befie befie timi. Amin.

### THE APOSTLES' CREED.

(*Ki-Ganda.*)

Nzikiriza Katonda Kitafwe Omuinza, Omutonzi we gulu ne nsi:

Ni Isa Masiya Omwana we omu yeka Mukama wafwe. Eyafuka omuntu mu maanyi ago Moyo Omutukuvu Naazalibwa Omwala omuto Maryamu, Naabonyazebwa-bonyazebwa Pontyo Pilato, Naakomererwa ku muti ne ninga, Naafwa, Naazikibwa, Naaka emagombe mu bafu; Olunako olwo kusatu naazukira mu bafu, naalinya mu gulu, Atude ku mukono ogwadyo ogwa Katonda Kitafwe Omuinza; Naye alikomao okulamula abantu abalamu na bafu.

Nzikiriza Omoyo Omutukuvu; Ne Kanisa ntukuvu eri emu munsi zona; No kusekimu okawa Batukuvu; No kusonyiwa okwe bibi; No kuzukira okwo mubiri, No bulamu obutagwao. Amina.

(*Idzo.*)

Wanyingi kuro m'bise Dao, a wo meremu, ogono na kiri na Teme bo be:

Nte Jisus Krist ka, ori kpokpo gbori yai wa Nyanabo. Ayiba Ebi Teme o reke Erewo Mary furo gho tuwa, nte o di, Pontius Pilate bara gho o iya (fe), ein o reke ngbese tin gho kasi, o fe, ein o dibi: o bogo fe ama mu. Tara noin karamo ene mi, o fe mi ngho sowu, nte o' ogono iwo. Wanyingi kuro m'bise Dao yefe bara anga gho o mu timi. Ani yo ngho o bari wagi bo fite ungu na numo timi ungu na bere pelenyo.

Ebi Teme me a wo meremu. Wanyingi Churchi ni segboro m'bise gho emi ye mi ka. Kokobai bara eke Wanyingi meremu akonungu m'bise gbori bara mi ka. Sei bogomo ye mi ka. Fe gho odu sotienyo bara mi ka. Bari befie befie numo mi ka. Amin.

### "PEACE, PERFECT PEACE."

(*Idzo.*)

Do-omo ebi do-omo! mi sei segboro ngho?
Jisus oduwayi, ma do-omo be.

Do-omo, ebi do-omo! tongha fere kiri pomo?
Jisus be ye mie, ani odu do-omo.

Do-omo, ebi do-omo! iya bo ikele?
Jisus kieri, do-omo i wo erinyo.

Do-omo, ebi do-omo! tari ungu sigimo nimi?
Wa na eni na, Jisus kokonyo.

Do-omo, ebi do-omo! boyo ye wa nimingha?
Jisus wa wo nimi, ogono gho emi.

Do-omo, ebi do-omo! fe wa 'bise ikele worio?
Jisus fe kuro mi nengimote.

A! ebite! iya woko fanyo,
Jisus wa eke ogono iwonyo.

EGYPT: IN THE CEMETERY.

## AFRICA AND ITS MISSIONS.

### IX.—EGYPT, ABYSSINIA, AND THE NILE.



HE eyes of the founders of the Church Missionary Society, surveying the vast fields of labour lying unoccupied before them, rested with peculiar interest on the sacred lands of the East. Was it not, they thought, one of the most sacred duties of Reformed Christendom to send the pure Gospel to the regions from whence it had first come? Claudius Buchanan directed their attention to the Levant in 1811; and in 1815, the very first English clergyman and University graduate who offered himself to the Society, the Rev. W. Jowett, 12th Wrangler in 1810, and Fellow of St. John's, Cambridge, was appointed to commence the Mediterranean Mission. Mr. Jowett, and subsequently other missionaries, travelled over Greece, Turkey, Asia Minor, and Syria; but with these countries we are not now concerned. Of Egypt and Abyssinia, however, which they also visited, and which are part of the African Continent, we must briefly speak.

In pursuance of the Society's plans for the enlightenment of the Eastern Christian Churches, Mr. Jowett went to Egypt to confer with the ecclesiastical authorities of the ancient Coptic Church. The Copts are the only true representatives of the ancient Egyptian race. That race was to a large extent Christianised in the first three centuries A.D.; but the subjugation of Egypt by the Mohammedan Arabs in the seventh century nearly swept away the corrupt nominal Christianity which then prevailed, and also resulted in the bulk of the population becoming in course of time of mixed Arab and Egyptian descent. The remnant that clung to the old faith suffered great oppression for many centuries, but that very circumstance kept them a separate people and perpetuated the ancient race. They form but a sm minority, about one-twentieth, of the population of Egypt, nu bering perhaps 250,000 out of four millions, the rest of wh are Mohammedans. The word "Copt" is supposed to be corruption from the second syllable of "Egypt."

Jowett was in Egypt for some months in 1819, and in 182 and again in 1823. He had much intercourse with the prie and monks of the Coptic Church, and distributed many Aral copies of the Scriptures. At the close of 1825 five missionar were sent by the Society to Egypt. These were Gobat (aft wards Bishop of Jerusalem), Lieder, Müller, Krusé, and Kugl All five were from the Basle Seminary. Gobat and Kug afterwards went on to Abyssinia; the rest travelled up and do Egypt, visiting the Coptic schools, distributing portions of t Bible, and making known the true Gospel; and subsequen opened schools at Cairo, particularly an important "Cop Seminary," in which Egyptian boys of the Coptic Church receiv a scriptural education with a view to their ordination as minist of that Church. One of them, in consequence of his attainmen was selected by the Patriarch, at the early age of twenty-one, be Abuna, or Bishop of Abyssinia. But the Society, with t claims of India and China and Africa upon it, was unable to more for Egypt; and although Lieder remained at his post f many years, universally respected, and exercising a wholeso influence over the Coptic Patriarch and Bishops until his dea from cholera in 1865, the Mission retained only a lingeri existence, and was closed three years before Lieder died.

The ABYSSINIA Mission, begun by Samuel Gobat in 1830, a carried on by Isenberg and others, lasted for eight years; but t visible results were small, beyond the circulation of ma thousands of Scriptures in the Amharic vernacular. Krapf w

EGYPT: THE FRUIT SELLER.

one of the later missionaries, joining in 1837; and two or three months after his arrival they were all expelled, owing to the hostile influence of two French Romish priests. The Church of Abyssinia is interesting from its antiquity; but its faith and practice are a strange mixture of Christianity, Judaism, and Heathenism. A valuable sketch of its history, by Professor Samuel Lee (the remarkable Oriental scholar, who went to Cambridge at the expense of the C.M.S., and afterwards became successively Professor of Arabic and Regius Professor of Hebrew), appeared in the Society's Annual Report for 1817-18. The recently published memoir of Gobat contains most interesting journals of his work in Abyssinia; and the work of Isenberg there is described in a biography of him shortly to be published.

Krapf afterwards spent three years in Shoa, then a kingdom lying south of Abyssinia proper, and also nominally Christian; but in 1842 he was again excluded through Romish influence. It was, however, while he was in Shoa that his sympathies were drawn out towards the great Galla nation; and it was to reach them that he sailed down the coast in 1843, and founded what became the East Africa Mission.

Twelve years afterwards, in 1855, when King Theodore was on the throne (who subsequently provoked an English invasion, and fell at Magdala), Krapf visited Abyssinia, to place there an Industrial Mission planned by Bishop Gobat, and found many traces of the former distribution of the Scriptures. In later years he established and directed the "Pilgrim Mission," embracing Egypt, Nubia, and Abyssinia, and to be called the "Apostles' Street," each station being called by the name of an apostle or evangelist. Several were actually started, but most had to be abandoned for lack of adequate support. One of its missionaries, however, is still in Abyssinia; and also a Swedish Lutheran Mission, and a Mission to the Jews under the London Jews' Society.

In Egypt, the principal Mission is that of the American United Presbyterians. Its work is chiefly among the Copts, from whom it has gained a large number of proselytes. The most successful effort to reach the Mohammedan population has been Miss Whately's, through her admirable schools. The C.M.S. assisted her by a small annual grant for a few years; and she frequently begged for an English Church missionary to be sent to Cairo. The Committee at length, in the early part of 1882, decided to respond to this appeal; and the British campaign in Egypt in the summer of that year, with the dominant influence it gave England over the destinies of the country, was generally felt to enhance the responsibilities of English Christians to send the Gospel to the Mohammedans. Accordingly, in December, 1882, the Rev. F. A. Klein, who had been a missionary of the Society in Palestine from 1851 to 1877, and was a ripe Arabic scholar, proceeded to Cairo to begin the second C.M.S. Egypt Mission.

It is certainly fitting that the C.M.S., which has far more work among Mohammedans than any other society, should be represented at the capital of Egypt. Cairo has been called "the most Mohammedan city in the world," not even excepting Mecca itself. It boasts of 500 mosques, and of the great Mohammedan university, in which there have sometimes been 10,000 students from all parts of the Mussulman world.

To the regions of the Upper Nile the Society's attention was drawn in 1876, in connection with the Nyanza Mission. Colonel Gordon was then Governor of the Egyptian Soudan, and had pushed its frontier posts up the White Nile to the very borders of U-Ganda; and it was a question whether that was not the best route to Mtesa's capital. The Zanzibar route, however, was chosen; but in 1878, when the news came of the death of Smith and O'Neill, three men (Pearson, Litchfield, and Felkin) were despatched *viâ* the Nile, Gordon Pasha having promised every assistance. They landed at Suakin, crossed the desert on camels to Berber, and proceeded by steamer up the river to Khart where they were received with the greatest kindness by Gor who spared none of his resources as Governor of the Sound forward their way, and also spent large sums out of his pocket in providing them with necessaries. In his steamers ascended the river to the Albert Nyanza, and were safely ducted by his officers to the U-Ganda frontier. In 1879, W and Felkin returned to England, with the Wa-Ganda envoys this northern route, but diverging to the west, and coming thr Darfur. A boy from one of the most powerful tribes, the Di was brought to England by Mr. Wilson, and having given evidence that he had received the Gospel into his heart, baptized in 1882, the first-fruits of the Egyptian Soudan to Ch No Protestant missionary has ever resided in those vast territo but an Austrian Roman Catholic Mission was established f few years at Khartoum, and some French priests laboure Darfur, until they were captured by the Mahdi. The C.M.S. appealed to by Gordon, in anticipation of the then expe expulsion of its missionaries from U-Ganda, to send them fresh party to the Soudan, naming both Darfur and the shor the Albert Nyanza as localities where he could afford them tection; but the Society's financial position at the time did allow of extension, and soon afterwards Gordon resigned command, and the whole country speedily relapsed into confu

We earnestly hope that the Egyptian Soudan, now appar closed against European and Christian influences, may be again ere long, and that the Gordon Memorial Mission F may enable the Church Missionary Society to establish a Mis there.

## WHAT I SAW IN TINNEVELLY.

By the Rev. A. R. Cavalier.

### Visits to Christian Congregations.

URING last year my time was divided between visits at Bishop Sargent's wish, to many of the Christian gregations in Tinnevelly, and itinerating amongst heathen. In January I went to Mengnanapuram, visited many of the congregations in that district. O whole I was greatly cheered with what I saw during that journey. several villages there was no sign of idolatry, and nothing to remin that it is still a heathen land. Most of the churches and schools we good order and clean. The Christians in many of these villages h good knowledge of Scripture, and their simple faith, together with earnestness of their services and their general conduct, give most che evidence that the Word of God has not been taught in vain. No they wanting in efforts to evangelise the heathen, although v tary, unpaid help is obtained with very great difficulty in most pa Tinnevelly.

### A Heathen Village Christianised.

One of my earliest visits was to a village in which Mr. Thomas h work nearly forty years ago Then all were heathen, and it was difficulty he obtained an entrance to the place. Now I found most of the villagers are Christians, and fully 700 were said to be sent at the service, the women and girls equalling in number the and boys.

They have a large substantial stone church, towards which they tributed Rs. 3,000, besides giving much of the material and labour. old man who was present also gave the land and much of the ti and only Rs. 1,000 were granted from the Native Church. In schools, which were good and clean, there were 68 boys and 100 The singing and responses during service were most hearty, and answers to questions during the sermon were wonderfully good. service on Sunday evening they hold a prayer-meeting at the hou one of the Christians. The night I was there it was the turn to ha at the house of a rich man, who, when a heathen, had mainly built

supported a large devil temple adjoining his house. He became a Christian seven years ago. I counted 170 men and boys in the courtyard which formed the centre of the house, and in which the prayer-meeting was being held. The doors of the rooms all round were half open, and many women and girls were in them listening. After a lyric had been sung a layman engaged in prayer, and very earnest were his petitions for the C.M.S.—for the Home Committee—for all its missionaries, and for those who contribute to its funds. He went on to pray for the Native Christians and for the heathen, his petitions being just what we should expect in an ordinary prayer-meeting at home, and reminding us that the same Holy Spirit who teaches us is teaching these poor people. After a chapter from Isaiah had been read an old man rose to give an account of his evangelistic work the previous Friday. Several men in the congregation go out to preach, two every Friday, and visit heathen villages near, and at the Sunday night prayer-meeting they report anything of interest that has occurred. I gave them a short address, and after two more prayers the meeting closed, and I left them with feelings of heartfelt joy and thankfulness. This is but a sample of many such happy visits. It is difficult, where there is so much of interest, to make a selection.

### Devil Temples Turned into Christian Churches.

In another part of the district I found a catechist who is a convert from heathenism, and was sent there to evangelise six years ago. At that time there were no Christians in the district assigned to him. He has been enabled to turn five of the devil temples into Christian churches, and now three catechists are employed to teach the people who are under Christian instruction! At the first of these churches which I visited the building had been enlarged six months before, but would not contain more than half the people who came to my service, and we held it in the open air. At the close many heathen people asked to be allowed to join the Christians!

### What Open-Air Preachers can do.

In another district I met with two men in whom I was deeply interested. One of them, when twelve years old, was left an orphan. He was a heathen, but his relatives gave him no help. A Christian farmer pitied him, and took him to his home, employing the lad to mind cattle. The master sought the boy's good, and was after some time rewarded by seeing him baptized. Seven years ago this youth joined a band of voluntary open-air preachers. All the others have either left the place or discontinued their efforts. This man sought the help of another with a good voice, and Sunday after Sunday they have walked an average of ten or twelve miles, visiting by turns twenty-four heathen villages regularly. For six years they persevered without any visible result. Then they began to humble themselves before God, and with new zeal and more earnest prayer consecrated themselves afresh to the work. Soon they were cheered by fourteen people in one village giving up idolatry, and forming the nucleus of a congregation. Soon after fifteen people in another village did the same. Then in a third place forty people came over, and shortly afterwards, a month before my visit, fifteen in a fourth village. There was a spirit of humility and devotion in these men such as I have seldom seen in Native Christians. Oh, for more true workers of this sort!

### Meetings by Moonlight.

The itinerancy was commenced in July, and is a most important work. Whilst Christianity has made much progress amongst the villages, the large towns seem as full of heathenism as ever. Whenever a European missionary visits them the people flock in large numbers to listen, and we have usually found them attentive and interested. The general request at the close was that we would go again very soon. I was accompanied by three or more catechists and some boys to sing, and frequently one of the Native clergy would be present. We found the singing and a little musical accompaniment attract the people, and they would stand or sit in the road for hours listening to short addresses, with lyrics or hymns between. From six to half-past eight or nine A.M. we were usually engaged in this way, and from five P.M. till dark. After the evening meal at seven we frequently began again by moonlight or by the aid of lanterns, and usually had very large audiences at such times. In many places we were invited to preach in or near the Brahmin quarters, so that as a rule all classes were reached. Many Brahmins would visit me at the bungalow or in my tent to converse, and we had thus opportunities of reading the Bible to them. On one Sunday afternoon I was preparing for evening service at a village where we had on the previous evening preached to a number of high-caste men. The pastor of the place came to say there were nine young men, all Brahmins, who wanted to see me. They had just been over the church, and the pastor had drawn their attention to the absence of idols and symbols, explaining the spiritual nature of Christian worship. They sat down, and we conversed nearly an hour on sin—the atonement—sacrifice as a type of Christ, but done away in Him—His life, miracles, and death. They asked many questions in a good spirit, and the Native pastor took his full share in answering them. Here were nine Brahmins, the professed teachers of the people, listening respectfully and with evident interest to religious teaching from a Native clergyman who is not a Brahmin! Two appeared in earnest, and promised to read the New Testament, remarking occasionally to each other that all we said was true, and superior to Hinduism. I urged them to pray. They promised to do so, and as there was a solemn feeling in our minds I ventured to propose at once to pray with them. They consented, and rose, standing whilst the pastor and I knelt and prayed for them. They were impressed with the manner of access and freedom of prayer to God, and this again led to a long conversation on the love and condescension of God before they left. I heard subsequently that the two who promised to read the New Testament have occasionally called on the pastor to ask for explanations in what they had been reading.

### A Heathen Governor Inviting his People to Christian Service.

In another large town the Native officials attended our preaching, and urged the people generally to do so. The Tahsildar, although a heathen, sent peons [constables] round the town to invite the educated and influential people to be present, and at the close of one evening, when we had an unusually large audience, he thanked us for coming, adding that the preaching of such doctrines would do good to their souls, and he hoped we should soon come again. On the last day of our stay nearly a hundred of the Brahmins came forward with a number of written questions and objections, which were replied to in public at once. Thus on every side we have an open door, and numbers of willing listeners. We know the seed is not sown in vain, for there is abundant proof in the Christian congregations that the Holy Spirit is blessing the work. But our great need is more men, more labourers. Humanly speaking, I believe the harvest we have been permitted to gather in Tinnevelly is small compared with what would soon be given if we had but more missionaries in the field. Many of our Native brethren work earnestly and prayerfully, but they cannot reach the higher classes of heathen people in any numbers without the support and presence of European missionaries. I do trust that it will be possible without delay to set aside more missionaries for this field, in which God has given so many tokens of His presence and blessing.

## LETTERS TO THE EDITOR.

### A Hint to the Clergy.

DEAR EDITOR,—A good suggestion was made by the President of our Hants Church Missionary Prayer Union, R. C. Hankinson, Esq., at the last meeting of its members. He said "he wished the clergy would bring in missionary work more often in their sermons, not only when preaching for the Society, but at other times as well. It would give more reality and deepen interest in the work." Surely our magazines are a fruitful field where illustrations of all kinds may be gleaned. Answers to prayer, the power and working of the Holy Ghost in and by those brought to Christ, examples of faith and patience are all to be found there. It is a continuation of the same work begun by the apostles, and recorded in the Acts of the Apostles.

The suggestion has been made of course often before, but I venture to send it, as you may think it worth while to put it in the GLEANER. C.

### Potato Peelings for C.M.S

DEAR SIR,—A box was brought in to me on Saturday last, and contained 7*s.* 6*d.* collected by a poor woman resident here whose husband has scarcely had any work all the last winter. I cannot refrain from writing to tell you how the money has been obtained, and the way may be copied by many. The woman has saved up the "potato peelings," as they are called here (the outside skins which are cut off), and when a little heap has accumulated, has sold it for 2*d.* She induced her neighbours to let her have their potato skins as they were thrown out, and thus this poor woman has obtained 7*s.* 6*d.* for the C.M.S. by 2*d.* at a time during the past twelve months. Is it not noble? J. H.

OOTACAMUND, SOUTH INDIA.

## OOTACAMUND.

IN South India there is a chain of hills called the Neilgherries or "Blue Mountains." Among them, in a beautiful climate, 7,000 feet above the level of the sea, is the famous hill-station of Ootacamund, the great resort of the Europeans in the Madras Presidency in the hot season. There is here a Native congregation connected with the Church Missionary Society, consisting of servants and others occupied in ministering to the various wants of the English visitors. There are about 520 Native Christians, mostly Tamils, of whom about 230 are communicants. The pastor is supported by a local fund raised by the English residents. For some years the Rev. Samuel Paul held the pastorate, but he is now at Madras, and has been succeeded by the Rev. Mutthu Nallathambi, a son of one of the Tinnevelly clergy.

Did ever any one of our readers hear of this Mission? It is indeed "a Mission seldom heard of." But not a Mission unblessed. Besides the pastoral ministrations, evangelistic work is carried on by means of schools and preaching, and in the last ten years there have been nearly a hundred adult baptisms.

## A NATIVE MISSIONARY'S RETROSPECT.

THE Rev. Viravâgu Vedhanâyagam, Native Pastor in North Tinnevelly, writes in his Annual Letter:—"Next month [Jan., 1885] I shall have completed the thirtieth year of my residence in North Tinnevelly. At the request of the Rev. T. G. Ragland I came here in 1855. People at Palamcottah thought I was mad to give my consent to come with a wife and family to a place of no good Christian association and to itinerate with the *sanniasies* (ascetics), meaning the Rev. Messrs. Ragland, Fenn, and Meadows. God who sent me here has not disappointed me. He has blessed my family, and my soul has been benefited by my association with those good men; and what is best of all, I have been permitted to see so many hundreds of these dear Christians, who were almost all of them non-Christians. To Him alone be all the praise!"

## ILLUSTRATIONS OF JAPANESE CREDULIT

By the Rev. G. H. Pole, *Osaka*.

V.

ONE of the fires which occur so frequently in Japanese and villages broke out one night (last September) village some few miles west of Kobe, and amongst buildings destroyed a Buddhist temple, the treas which, however, owing to the villagers having been what negligent in religious matters lately, was in a poverished condition. The priest was loud in his lamentations at th especially, of the stone image of the god; but a day or two later he lated a report that he had had a dream, in which the god had appea him seated on the bough of a tree in a wood among the hills some n so distant from the village. The priest invited any who wished to tain whether this was really so or not to make a journey with him spot indicated in the dream, and bring the god back to the v Accordingly a large party of credulous country folks gathered to and proceeded in grand state to the wood, when lo! sure enough the the god sitting in his usual attitude of calm repose on the bough of t just as he had appeared to the priest in the dream! He was welcome all due solemnity and awe, and taken back in great triumph to the v where a regular religious revival seemed to have set in in consequence strange adventure of their god. At length one day when the prie addressing a large crowd on the wonderful instinct of self-preser manifested by the god on the night of the fire, by removing himsel miraculously from the scene, a police inspector stepped forward, an a few pointed questions elicited the fact that the whole affair from ning to end was a deliberate hoax schemed and carried out by the for the purpose of replenishing their impoverished coffers. The schemers had to deliberate upon the discovery of his pious fraud and I believe he is still there even now while I am writing this.

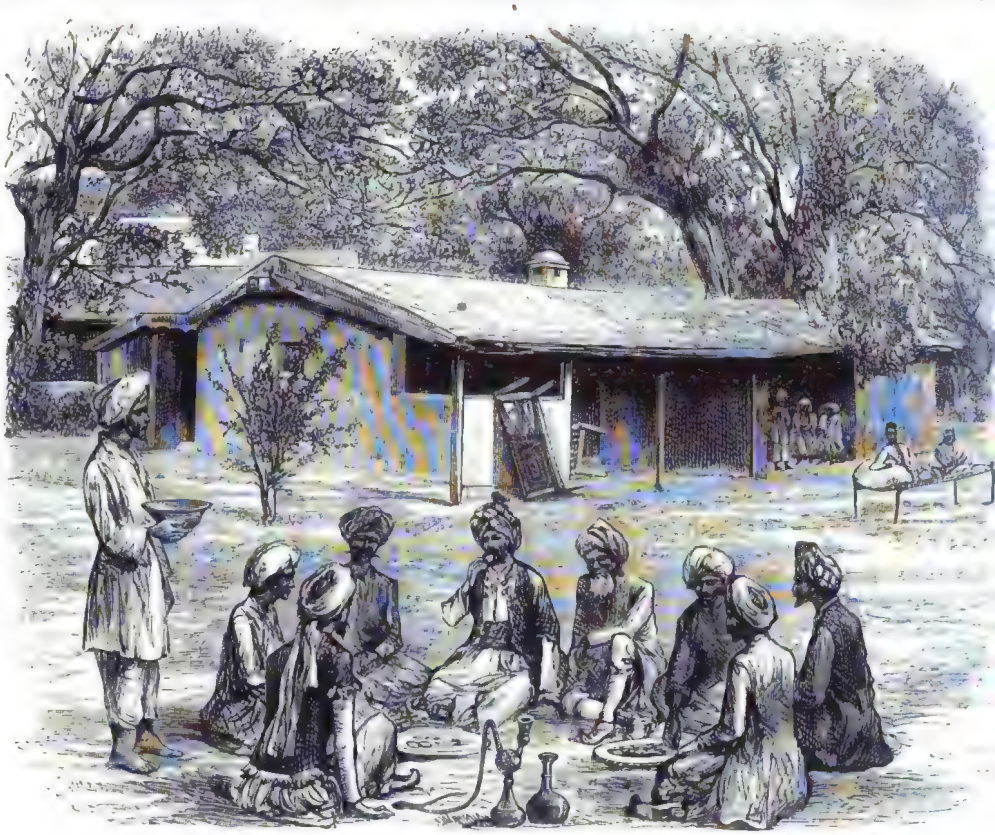
*Osaka*, 16*th February*, 1885.

## THE MISSION GUEST-HOUSE AT PESHAWAR.

OUR missionary to the Afghans at Peshawar, the Rev. Worthington Jukes, sends us some photographs, from one of which has been engraved the accompanying picture. It represents the *hujrah*. What is a *hujrah?*

Hospitality is one of the first of social and religious duties among the Afghans; and in every Afghan village there is a guest-house for the free accommodation of travellers. That is the *hujrah*.

So, to win the Afghans, the C.M.S. missionaries at Peshawar also have a *hujrah*. It consists of one chamber and several smaller ones, with a portico in front to shade it from the heat. It is filled with charpoys (bedsteads), and is fairly supplied with quilts, pillows, pots, pans, cups, saucers, plates, pipes, and jugs. To the civilised eye of an Englishman it presents little beyond the ordinary attractions of a stable; but to the half-civilised Afghan it is a very civilised place indeed.



THE C.M.S. AFGHAN HUJRAH (GUEST-HOUSE) AT PESHAWAR.

In this *hujrah* are entertained, day after day, Afghan visitors of all classes. On their arrival they are offered water and pipes, and afterwards tea. If they accept the missionary's invitation to stay the night, the chief's horses are tethered beneath the trees, the bedsteads are all supplied with quilts and pillows, and the evening meal is prepared. Meanwhile the missionaries go out to their bazaar-preaching, and on their return, the guests having now dined, galvanic batteries and other scientific curiosities are produced for their entertainment. The conversation soon turns upon religion, and some fanatical Moslem moulvie waxes furious at the mention of Jesus as the Son of God. A cup of tea mollifies the heat of controversy, and quietly and patiently are the guests pointed to the true Prophet, the Saviour of sinners.

Next day the visitors depart. Is the precious seed thus sown lost? Lost it is, to our sight, certainly. But what says He whose word it is? "It shall accomplish that which I please, and prosper in the thing whereto I sent it."

With the *hujrah* there is a "hostel," or boarding-school for Afghan boys. In his last Annual Letter Mr. Jukes mentions the conversion of one of them:—

One of these lads, the most bigoted of the lot, and looked up to as the leader of the rest in matters of religion, as being a very pious and consistent Muslim, has been gradually led to embrace the truth; and after several years of study of all the Muhammadan religious books, to give him greater satisfaction, he has been irresistibly compelled to reject them all. He was baptized by our Native pastor last hot weather. Whilst we were waiting for him in our new church, he was waylaid by many of his old schoolfellows, who did their best to dissuade him from the fatal step; but he had counted the cost, and before a large number of Muhammadans he boldly confessed his belief in Christ as the only Saviour of man. This was the first adult baptism in our new church. He was much encouraged about that time, in the study of his Bible, by Mrs. Consterdine, the chaplain's wife, and Miss Mitcheson, who were staying with me for a short time in our little cottage in the Himalayas, whither I had taken him to keep him away from Muhammadan influence, and to instruct him more deeply in Christian truths. He has since then been much tried and persecuted, there being no one to sympathise with him in the village where he is engaged in the Land Revenue Survey. Frequent visits to Peshawar have, however, much strengthened him.

## A MOSLEM PERVERT FROM ROMANISM.

THE Rev. Henry Goldsmith gives some very interesting particulars regarding his work in Madras, especially in connection with a Mohammedan pervert from Romanism:—

Recently a maulavi, who was once a Roman Catholic priest, has been visiting Madras, and we have been drawn into discussions with him. In October, large meetings—consisting chiefly of Lubbay Mohammedans—were assembled in a house in Black Town, and the subjects brought forward for discussion were on the whole profitable. Later on in the month the maulavi came to Royapettah, and from ten o'clock to one an interesting discussion took place on the effects of the Atonement of Christ. On the evening of the same day he came to our rice-godown in Triplicane when a large crowd assembled. The subject of the morning was brought up again, and I felt extremely thankful for the opportunity it afforded for stating our great and blessed Christian hopes. Since that day the maulavi has been more than once, always insuring by his presence a large as well as a quiet audience. On the last occasion, November 22nd, having hitherto stood on the defensive by replying to questions put to us, we ventured to propose a bold question. "If you wish us to become Mohammedans, you must show us *one* point of superiority of Mohammed over Christ." Our opponent shirked this question, and so have almost all our disputants so far. We trust that God may open men's eyes to see the matchless beauty of Christ.

## Home Influence of Singhalese Girls.

THE Rev. R. T. Dowbiggin, of Cotta, Ceylon, writing of the Girls' Boarding School under his charge at that place, says:—"Several times we have been encouraged by remarks about former pupils. Of one it was said, 'Her husband is a more earnest Christian since he married her.' Of another, 'In her school, playing the organ in church or at household work, she is an example of brightness;' and then of two young mothers we heard of one singing hymns to her child, and the other teaching hers texts and Scripture stories. This is the influence we need."

## THE MONTH.

WE desire to remind all the friends of the Church Missionary Society that the Day of Intercession for Foreign Missions reverts this year definitely to St. Andrew's Day, Nov. 30th. We earnestly hope it may now again be widely and fully observed. Prayer for more labourers, prayer for a spirit of sympathy and liberality at home, prayer for the missionaries abroad, prayer for the converts, prayer for the heathen, all are continually needed. Here will be an opportunity, in addition to our private or family intercessions, to unite together as a Church in supplication (with thanksgiving) for the Church's first and greatest work.

WILL our friends in and near London, or who can come to London for the occasion, also remember to book *Friday, October 2nd*, the day fixed for the Valedictory Dismissal of Missionaries going out this autumn? This will be a meeting of unusual interest, and there ought to be a large gathering of sympathising friends. The place and hour will be duly announced.

THE University men, qualified medical men, and others lately accepted who go out at once, have been located as follows:—The Rev. Philip Ireland Jones, M.A., late Vice-Principal of Ridley Hall, to the Principalship of the C.M.S. Calcutta Divinity School; the Rev. Thomas Walker, B.A., late Curate of St. James's, Holloway, to Tinnevelly; the Rev. Henry Sykes, B.A., late Curate of All Saints', Hereford, to Lagos; Mr. Egerton Corfield, B.A. (who hopes to be ordained this month) to Batâla, Punjab; Dr. Henry Martyn Sutton to Baghdad; Dr. Samuel W. Sutton to Quetta (Afghan Frontier); Dr. S. T. Pruen to East Africa; Dr. F. J. Harpur to Egypt, with a view to Aden hereafter; and Miss Letitia Mary Littlewood to Lagos.

THE Islington men of this year have been thus located:—The Rev. C. H. Bradburn to Calcutta; the Rev. T. F. Robothan to the North-West Provinces; the Rev. A. E. Day to the Punjab; the Rev. E. J. Jones to Western India; the Rev. A. K. Finnimore to Tinnevelly; the Rev. G. W. Coultas to Mid-China. The Rev. H. Cole will return to Eastern Equatorial Africa, where he worked before as a layman.

THE Rev. W. J. Edmonds, who was one of Mr. (now Bishop) Hannington's party to Central Africa in 1882, and has lately again offered himself to the Society, is appointed to Japan.

MISS MARY W. HARVEY, a lady trained at Mildmay, and with some medical experience, has offered herself to the Society for missionary work in Africa, and has been accepted, and appointed to Mombasa.

WE regret to say that the Rev. J. Ireland Jones and Mrs. Jones, of Ceylon, have been sent home under peremptory medical orders. Several missionaries in Ceylon are in weak health, and reinforcements are asked for. But so they are from almost all the Society's mission fields!

THE new *Henry Venn* steamer for the Niger Mission was forwarded to its destination in the s.s. Mandingo on July 25th. It was shipped in two sections, having been divided for the purpose after its trial trip on June 12th. Its appurtenances in all numbered 69 packages. An excellent young engineer, of decided Christian character, Mr. Hales, who has been appointed to the charge of the steamer, sailed in the same ship that conveyed it. Mr. Hales is a brother of the Secretary of the Y.M.C.A. at Liverpool. A special service was held at St. Luke's, Liverpool, before he left, which was largely attended by Y.M.C.A. men. Archdeacon Bardsley preached.

WE regret much to hear of the death of Mrs. Reuther, widow of the late Rev. C. Reuther, of Kangra, Punjab, who has, since her husband's death in 1879, been labouring devotedly in the Punjab. She was married in 1844 to the Rev. C. Reuther, who at that time was an agent of the Berlin Missionary Society. Their connection with the C.M.S. began in 1849, and for thirty years they worked unweariedly in the North India and Punjab Missions. After Mr. Reuther's death she took charge of the Girls' Orphanage at Amritsar, and in 1882 went back to her husband's old station, Kangra, where she virtually superintended the Mission, acting as a mother and adviser to the Native catechists.

A PROMISING evangelistic agency for educated Hindus and M medans now being adopted in many of the important towns in I that of Public English Lectures. Hundreds of English-speaking gentlemen have gathered to hear lectures on such subjects as Mediation, Thirsting for God, Woman, Prayer, &c. After one l on the Evidences of Christianity, a Hindu gentleman was heard "If this is true, it is time we should inquire into the matter"; another said, "Let us go and wash away this great sin of listenin Christian lecturer."

ON Trinity Sunday, Bishop Speechly of Travancore admitted to orders the Rev. W. K. Kuruwila, Native missionary to the Hill A The Rev. Koshi Koshi, Bishop's chaplain, presented the candidate. Rev. Jacob Chandy preached the sermon. Mr. Kuruwila is carryi very efficiently a part of the work begun years ago by Henry Another part of it is now superintended by an English missionar Rev. A. F. Painter.

AT Madras there is a Prayer Union, founded by the Rev. S John, for Christian University students in that city. The seventh versary of this Union, held in March last, was presided over Bishop of Madras, and attended by fifty members and friends. reported that during 1884 the following meetings had been h Jan. 5, Address by Rev. Piari Mohan Rudra on the objects of the Union, and particulars of work in Bengal; Feb. 2, Anniversary; Mr. J. T. Srinivasagam, B.A., on some of the evils to which st are exposed; April 5, Rev. M. G. Goldsmith on the Life of th Moulavi Saiyid Yusuf Hamid; May 3, Rev. H. D. Goldsmith Cambridge University Prayer Union; June 7, Mr. A. Subbarayu the Mission in the Godavery Delta; July 5, Rev. Samuel John inseparable character of Christian doctrine and Christian practice; Rev. M. G. Goldsmith on Natural Law in the Spiritual World; S Mr. A. Subbarayudu on the Amlapur Mission; Oct. 4, Rev. M. G. smith on Francis Xavier; Nov. 1, Mr. D. A. Peter on our unio Christ; Dec. 6, Mr. E. S. Hensman, B.A., on Youth, its hopes and Dec. 26, Social Meeting: addresses by Messrs. M. Ventaka R B.A., and D. Anantam, B.A.

IN the *C.M. Almanack* of this year there is a picture of Bishop H 'cathedral" at Moose Factory, Hudson's Bay. The building has been enlarged by the addition of a chancel, which was dedicated on Sunday. The Bishop preached on the occasion on Isa. liv. 2, 3, "E the place of thy tent," &c.

THE Foreign Translation Committee of the S.P.C.K. are doing useful work for missionary societies, the C.M.S. included. In Report we notice, among other work lately or now being don Prayer-Book in Urdu (both Persian and Roman character), in Ara Tamil, in Kashmiri, in Tukudh, and parts of it in Igbira, Nupé, shean; Scripture History in Telugu, Persian, Marathi; Bicker *Spirit of Life* in Urdu; Tales in Hausa; a Kinika Dictionary; P on the Creed, Paley's Evidences, and Bishop How's Commentary Gospels, in Telugu. All these are available in C.M.S. Missions. M the literary work has been done by the missionaries, but the S. prints and publishes what is prepared. The Report also mentions rous grants of copies of the above, and also of works in Swahili, Cree, &c., to the various Missions.

ANY friends who may have diagrams, slides, or other material the Society, will greatly oblige by returning them at once to Mr. M

### Topics for Thanksgiving and Prayer.

Prayer for the bereaved, homeless, and suffering ones in Cashmere Thanksgiving for the help the missionaries have given (p. 97). Pray the calamity may be overruled for the people's good.

Thanksgiving for the progress of translational work in Africa. that the Natives in U-Ganda, and on the Niger, may soon be able to sa the heart, "*Our* Father, which art in heaven" (p. 101).

Thanksgiving for the labours of "those gone before," in Egypt, Ab and on the Nile. Prayer that the Natives may be led to worship the living and true God" (p. 102).

Thanksgiving for what Mr. Cavalier saw in Tinnevelly (p. 104). that the Afghan *Hujrah* may be the spiritual birthplace of many (p. 107).

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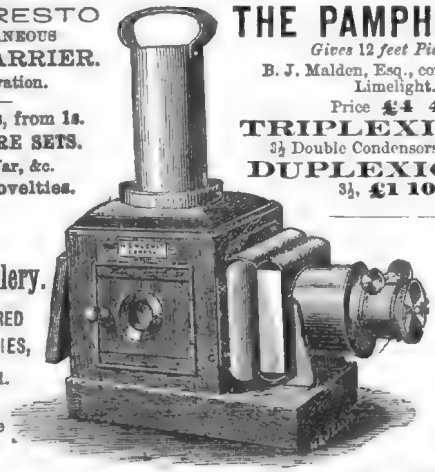

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# The Religious Tract Society's List.

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Sir William Dawson has recently visited Egypt and Syria, and in this little work he shows what light geology and physical geography throw upon the sacred records. The book contains much new and valuable information put in a clear and interesting form.

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**HYMNS OF THE PRESENT CENTURY.** Translated from the German by Rev. JOHN KELLY, Editor of Present Day Tracts, and Translator of "Gerhardt's Spiritual Songs." Forming No. VIII. of "Companions for a Quiet Hour." Neatly printed with a red line round the pages. 16mo., 1s. 6d., cloth boards.

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**ANNO DOMINI; or, A Glance at the World into which Messias was born.** By J. D. CRAIG HOWSTON, B.D., Minister of the Presbyterian Church, Hyde Park, Belfast. Crown 8vo., 2s. 6d., cloth, bevelled boards, red edges.

A clear, interesting account of the Social, Religious, and Political State of the Greek, Roman, and Jewish people at the time of the Birth of our Lord. Much valuable information is given only to be found in large and expensive books of reference.

**A GLANCE AT THE ITALIAN INQUISITION; or, A Sketch of Pietro Carnassechi:** His Trial before the Supreme Court of the Papal Inquisition at Rome, and his Martyrdom in 1566. Translated from the German of LEOPOLD WIRTH by JOHN T. BETTS. With a Frontispiece. 8vo., 2s., cloth boards.

This little work sketches the life of a noble Italian Christian man who lived in the 16th century, and who was finally martyred. The account of his life gives a picture of the difficulties and trials endured by those who, in Italy, in the 16th century, tried to "walk in the light"; and the account of his trial and condemnation shows how utterly opposed to all Evangelical truth the Papacy was at that time.

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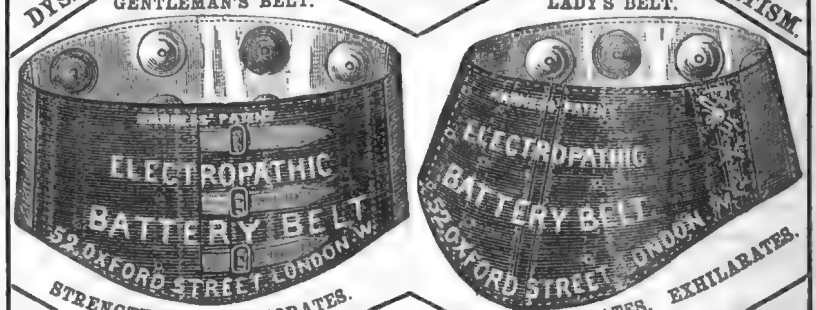


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VOL. XII.] [NO. 142.

# THE CHURCH MISSIONARY GLEANER.

OCTOBER, 1885.

## MISSIONARY ALMANACK.

L. Qr. 1st .... 11.29 a.m.
N. M. 8th .... 7.31 a.m.

**October.**

F.Q.16,1.21 a.m. | F.M.23,9.23 p.m.
L. Qr. 30th .... 5.58 p.m.

| | | |
|---|---|---|
| | | IN THE FORGIVENESS OF SINS. |
| 1 | T | Rom. 5. 12. Sin entered into the world, and death by sin. *B. Y. Ashwell d.*, |
| 2 | F | Rom. 1. 18. The wrath of God is revealed against all ungodliness. [1883. |
| 3 | S | 1 John 5. 17. All unrighteousness is sin. |
| | | [13. 1—17. Luke 6. 20. *Rebmann died*, 1876. |
| 4 | S | Jer. 36. 3. 18th aft. Trin. Jer. 36. Eph. 4. 25 to 5. 22. *E.* Ez. 2, or |
| 5 | M | Rom. 3. 23. All have sinned, and come short of the glory of God. *Bp.* |
| | | [*Russell died*, 1879. |
| 6 | T | Ps. 38. 3. There is no rest in my bones because of my sin. [1883. |
| 7 | W | Ezra 10. 1. Ezra confessed, weeping, before God. *Mrs. Hoernle, sen., died*, |
| 8 | T | Luke 22. 62. Peter went out, and wept bitterly. [*consec.*, 1879. |
| 9 | F | 1 John 1. 8. If we say we have no sin, we deceive ourselves. *Bp. Hadfield* |
| 10 | S | Dan. 9. 19. O Lord, hear! O Lord, forgive! *Price sailed for E. Africa*, |
| | | [1874. *Mrs. Sedgwick died*, 1883. |
| 11 | S | Ez. 18. 32. 19th aft. Trin. Ez. 14. Col. 1. 1—21. *E.* Ez. 18, or 24. 15. |
| | | [Luke 9. 51 to 10. 17. |
| 12 | M | Ps. 3. 2. Many there be which say of my soul, There is no help for |
| 13 | T | Ps. 130. 4. But there is forgiveness with Thee. [him in God. |
| 14 | W | Job 25. 4. How can man be justified with God? *West reached Red River*, |
| 15 | T | Job 33. 24. I have found a ransom. *D. Fenn died*, 1878. [1820. |
| 16 | F | Matt. 20. 28. The Son of man came to give His life a ransom for many. |
| 17 | S | Eph. 1. 7. In Christ we have forgiveness of sins. *Noble died*, 1865. |
| 18 | S | Micah 6. 6, 7. 20th aft. Trin. Ez. 34. 1 Thess. 3. *E.* Ez. 37, or Dan. 1. |
| | | [Luke 13. 18. *Bp. Poole cons.*, '83. *Canon C. Clayton d.*, '83. |
| 19 | M | Acts 13. 38. Through Him is preached forgiveness of sins. |
| 20 | T | Luke 24. 47. Preached in His Name among all nations. |
| 21 | W | Acts 26. 18. That they may receive forgiveness of sins by faith. |
| 22 | T | Micah 7. 18. Who is a God like to Thee, that pardoneth iniquity. *Bp.* |
| | | [*Barclay died*, 1881. |
| 23 | F | Dan. 9. 24. To make an end of sins, and reconciliation for iniquity. |
| 24 | S | Dan. 9. 24. To bring in everlasting righteousness. [*Shackell d.*, 1882. |
| | | [Luke 18. 1—31. |
| 25 | S | 1 Tim. 2. 4. 21st aft. Trin. Dan. 3. 1 Tim. 1. 18 and 2. *E.* Dan. 4 or 5. |
| 26 | M | Jer. 31. 34. I will forgive their iniquity. *Townsend sailed for W. Africa*, |
| 27 | T | Isa. 43. 25. I am He that blotteth out thy transgressions. [1836. |
| 28 | W | Isa. 38. 17. SS. Simon & Jude. Thou hast cast all my sins behind Thy |
| | | [back. *Bp. Moule consec.*, 1880. |
| 29 | T | Rom. 8. 34. Who is He that condemneth? It is Christ that died. *1st Sikh* |
| 30 | F | Heb. 7. 25. He ever liveth to make intercession for them. [*ord.*, 1854. |
| 31 | S | 1 John 2. 1. If any man sin, we have an Advocate with the Father. |

## MISSIONARY MEDITATIONS ON THE ACTS.

### X.—Continually. (*Acts* vi. 4.)

I WILL not be surprised if my poor parishioners quarrel over my distribution of bread or coals. Even in the earliest Church it was so. Christian widows were supported by the congregation; daily were their wants attended to. And they watched, with no very kindly eye, the measure of the gifts. They murmured if one received a little more than another, if one or other seemed to be neglected.

It was a good work, this bestowal of alms to the needy. But it was not the work to which "the twelve" had been appointed. They were, I take it, up to this time, the ministers, the elders, of the Church in Jerusalem. It was their business to "feed the flock," to work "for the perfecting of the saints—for the edifying of the body of Christ." It was spiritual work—the work of the Spirit by spiritual men.

Not that ministers only are spiritual men. All who have been born of the Spirit and nourished by the Word of God are spiritual. They too have their share in spiritual work. Stephen, one of the "seven men of honest report," preached to the unbelieving. But upon them devolves more especially the ministering of the temporal affairs which always arise in a living, active church.

Of these the ministers are to be relieved. And there is much need of this in these days, much more, I am persuaded, than we think. There is a tendency in the multiplicity of our good works, our clubs and societies, our Bands of Hope and Temperance Societies, to say nothing of our concerts and entertainments and "Services of Song," to draw our hearts from fellowship with God, to "quench the Spirit," and to lead us to "despise prophesying," to undervalue "the ministry of the Word." I have observed how these things unfit the minds of the young for the simple teaching of the Truth.

There is in these things a "show of wisdom." But wiser far is a decision of "the twelve." "We will give ourselves continually to prayer and the ministry of the Word." This leaves our path very clear. We have no nice balancing in our minds between what is "expedient," and what is "written." We reach the people by worldly means, I admit, but we do not reach the right part of them. We seek, ministers and missionaries, men's souls—to slay men, that they may live; and we have but one weapon, "the Word of God."

There can be nothing more beautiful than the Ordination Service of the Church. I read it always on the anniversary of my own Ordination. One thing is set before us, at home or abroad, "To seek for Christ's sheep"; to "instruct" them "out of the Scriptures." Satan tempts me for popularity, for numbers, for outward show, to turn aside from this simple duty. But let me covet "the praise of God," let me contend for His "Well done."

Ministering the Word is our work, our one work. But is there no snare in work? Yes, even in the work of the Lord. Before ministry the apostles put another duty—"prayer." There is something fascinating in the study and preaching of the wonderful Word of God. God forbid that it should ever be otherwise with us. But while I attend "to the ministry," let me not forget to "take heed to thyself." I am conscious that I have bestowed more pains upon preaching than upon prayer; upon the pulpit than the closet. And I am impressed now with the prominence of the word "prayer" in this suggestive decision of "the twelve."

And I notice, too, that in these two duties are included all duties. We will "give ourselves," they say. It shall not be our occasional work, but our only, our constant service. No temptation to more showy work, or even necessary works of charity, shall draw us from it. "We will give ourselves continually to prayer and to the ministry of the Word."

J. E. Sampson.

## CEYLON: MR. OAKLEY'S JUBILEE.

AN interesting ceremony took place at Cotta, Ceylon, on the morning of Tuesday, July 14th, at the commencement of the half-yearly meeting of the C.M.S. Missionary Conference. A beautifully illuminated address, and a copy of the Revised Version of the Holy Bible were presented to the Rev. William Oakley, the secretary and senior missionary of the Ceylon Mission. In addition to which, a sum of 800 rupees subscribed by the missionaries past and present of the Ceylon Mission was appropriated to found a prize or scholarship in Trinity College, Kandy, in commemoration of Mr. Oakley's lengthened services in the Mission, to be called the "Oakley Prize" or "Oakley Scholarship."

The Rev. William Oakley first arrived in Ceylon on the 11th of June, 1835, and has therefore been in the island more than fifty years. During that long period he has never visited Europe, or been absent from Ceylon, except for three short visits to India; he can therefore count fifty years of almost uninterrupted residence in the island.

Mr. Oakley, who was educated at the C.M. College, and

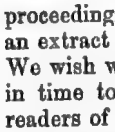
ordained by the Bishop of London in 1833, was sent out by the C.M.S. Committee to relieve the Rev. T. Browning (who was going home to England) of the charge of the Kandy station. He accordingly took up the work there very shortly after his arrival, and continued to carry it on until the year 1867, when he retired from the more active part of Mission work to reside at Nuwera Eliya. He, however, retained, and still retains, his position as secretary and senior missionary of the C.M.S. Ceylon Mission.

During the period of his connection with the Kandy station, Mr. Oakley consolidated and enlarged the work commenced by the Rev. Thomas Browning, organised three Singhalese congregations at Kandy, Katukelle, and Gatembe, and built the three churches in which those congregations are accustomed to worship. He was assisted during many years of missionary labour by an amiable and devoted wife, who, during her lifetime, threw her energies and talents of no mean order thoroughly into the work. For many years she conducted an excellent Girls' Boarding-school on the Mission premises which proved a great benefit to the Singhalese inhabitants of the town and neighbourhood. When Mr. Oakley retired from the more active duties of missionary life, he left to his successor in the Kandy station (an ordained Native Singhalese clergyman), not only three substantial and well-built churches, but also well-organised and influential Native congregations connected with them.

Since Mr. Oakley's retirement to Nuwera Eliya in 1867 he has retained (as before stated) his position as secretary and senior missionary of the Ceylon Mission; and the hearty wish and earnest prayer of every member of the Mission is, that he may be spared yet, for some years to come, to fulfil his important duties as secretary, and to guide with his advice and counsel the work of the Mission. H.

THE REV. W. OAKLEY, OF CEYLON.

## TINNEVELLY: BISHOP SARGENT'S JUBILEE.



ON July 14th the Jubilee of Bishop Sargent's missionary career in Tinnevelly was celebrated at Palamcotta. He arrived there on July 7th, 1835, but the festival could not be held till a week later than the 50th anniversary. A full account of the interesting proceedings will appear in the *C.M. Intelligencer*. Here we give an extract from our venerable friend's own letter to the Society. We wish we had known of the coming Jubilee four months ago in time to ask the special prayers and thanksgivings of the readers of the Gleaner in connection with it; but they will all join now in fervently invoking God's richest blessings upon the revered Missionary Bishop.

*Letter from Bishop Sargent.*

The celebration of the Fiftieth Anniversary of my coming to this place has been taken up very warmly by our people, and their demonstration of love and esteem has affected me deeply. My native friends had got beautiful pendal or shed, erected capable of holding some 3,000 person We began the day by a service in the church at 7.30 A.M., at whic 1,482 people were present, and 324 partook of the Lord's Supper. Th Rev. V. Vedanayagam, of North Tinnevelly, was the preacher.—Tex James i. 17. His reference to me was short and touching. At 12 the was a grand meeting in the pendal, when an address was read and beautiful Bible presented me. We had no benches in the pendal; all s on mats and carpets on the ground, without any distinction of caste. was thought there were 3,000 present; for not only was the pendal fu but every opening at the sides and the whole of the front outside w crammed. At 4 P.M. there was another meeting in the pendal, when t Rev. Joseph David read a narrative of the chief events that had occurr in the Mission during the last fifty years. This meeting was also ve well attended. At 7.30 there was another meeting, at which the assemb were entertained with music and singing of sacred lyrics, and the eveni closed with a few fireworks.

Next day at 5 P.M. there was a gathering of *Hindu gentlemen*, w wished to congratulate me and show their regard for me. T poet-laureate of the *Town of Tin velly* composed and sang a lyric some twelve stanzas, and a band six musicians took up the chor Then there was an address re and the leading court pleader, Brahmin, got up and spoke of in the kindest terms possible; a after their garlanding me, a receiving the usual token of resp on such occasions, profuse sprin ling of rose-water, with distribut of sandal wood and beetle leaf, & the meeting closed.

Next day the Hindu gentlem of the *Town of Palamcotta* p sented me with an address, in wh they spoke of all that had b done here as done for *the good the people*, and they bore witn to the high character of some the high class Christians with wh they were familiar. When reader of the address closed, folded up the paper and said, have now read what other frie have composed on this interest occasion, but I must say a few wo as from myself." And then am other things, he added to this eff "Reference has been made to large church which we daily by as we go to the river. H often have I come to the door looked in to see your mode worship, but hearing the Bis preach I have been constrained stand and hear him to the e What has been the spell that bound me to the spot? You so fluent in Tamil, and so acquainted with the idioms of language, but it is not *that*. You use such striking illustrations, bu is not *that*. You employ such clear and logical arguments, but it is *that*. What then? It is the kind and loving way in which you add all classes; the affection for us which you carry in your manner and your words."

Let this suffice, dear friends, to show what reason I have for thank ness to God, and for gratification at this special season of rejoicing having gained the goodwill and regard of both Christians and heathe Of course the great thing is to win souls to Christ. The key to the is with *us*, but the key to the heart, through the ear, is with the *Spirit God*.

I am reminded of another thing which the Hindu speaker remarked his speech. "I was struck," he said, "with the words you used wh replying to the Hindu deputation from the town of Tinnevelly, and sentence is engraved on my memory, '*My times are in Thy Hand*.' M God prolong your days, and spare you to us for long to come." Sur this man cannot be far from the kingdom of God.

Commending you all to the grace and blessing of our God and Savio —I am, ever yours affectionately in Christ Jesus,

EDW. SARGENT, *Bishop*.

# AMONG THE GÔNDS IN CENTRAL INDIA.

THE Gônds are a Hill tribe in India occupying a country commonly known by the name of Gôndwana, now included in the great political division called the Central Province. In the fastnesses and jungles of this extensive, and, even now, little known territory, the Gônds, like the Santals, live apart from the natives of the plains, and have remained a primitive and barbarous hill people. The Gônds reckon three chief virtues, (1) to kill a foe in battle, (2) to die in battle, (3) to be a priest; and eight cardinal sins, the list of which shows them in better colours—(1) Refusing hospitality, (2) breaking a promise, (3) speaking falsely, (4) breaking the pledge of friendship, (5) breaking any old custom, (6) debt, (7) cowardice in battle, (8) divulging a public secret.

For eight years, 1835 to 1843, the Gônd country was part of the territory under the administration of Sir Donald Macleod. Sir Donald's heart was drawn out towards them; and at his earnest request six of Pastor Gossner's German missionary artisans were sent with their wives and families to establish an agricultural colony amongst them, Sir Donald himself bearing the expense. But the effort was not successful. All but two of the little band were swept away by cholera, and the mind of one of these two gave way under the grief and anxiety they suffered.

Until 1879 no systematic efforts were made to evangelise the Gônds, although from 1860 to 1877 the Rev. E. Champion, a C.M.S. missionary at Jabalpur, a flourishing town in the more civilised part of the Central Province, did all he could for them, visiting them at least once a year. In 1878 the C.M.S. determined to establish a Mission among these people, and in that year sent out the Rev. H. D. Williamson, M.A., of Corpus Christi College, Cambridge, for the purpose. For seven years he has worked among them patiently and untiringly, amid many hardships and much isolation. Gradually the people have been drawn towards the Gospel, and on Jan. 4, 1885, was baptized the first convert, a "Bhoi Baba" (headman father) of a Gônd village called Banguar, who, since his conversion, has gone about with Mr. Williamson, "boldly assailing the heathenism of his countrymen."

A GROUP OF GÔNDS, HILL TRIBE, CENTRAL INDIA.

Last year the Committee sent out a young missionary, the Rev. E. P. Herbert, to assist Mr. Williamson in his work. The Rev. T. W. Drury, Principal of the C.M. College, where Mr. Herbert was trained, has recently received a letter giving Mr. Herbert's first impressions of the work, and we are permitted to give some extracts from it:—

KARANJIA, MANDLA DISTRICT, CENTRAL PROVINCE,
*March 15th*, 1885.

Here I am passing through my hermit stage, useful to form my life as a Christian minister, with joys and charms too of its own, but vastly different from the scholastic stage. I am not entirely alone though, for in Mandla there are five or six Europeans, and here in the jungle I have the companionship of my senior and his wife, and they are very kind and helpful, and I am very happy to begin work with such a man as Mr. Williamson.

We are now out for a six weeks' journey, travelling in the east part of the Mandla district. We have just turned homewards, having travelled up over plains and hills, gradually ascending to Amaokantak, the great watershed of Central India, where the Soan, the Johilla, and the Nerbudda rise 4,000 feet above the level of the sea. The views from the awful precipices in which these hills terminate are magnificent, and only bounded by one's own eyesight. Hills and plains and jungle: light green feathery bamboos mingling with the darker foliage, and thus adding beauty and variety to the vast expanse of green. The plains are brown now or black from the jungle fires here and there, but these flat plains are all cut up by the nâlâs, or torrent beds made by the heavy rains. The view from any hill is full of wild beauty, but now and again we find most lovely ones, and the beginnings of torrents high in the mountains, or the sides of streams in the plains, are often gems of beauty richly set with ferns.

In the woods are deer of several kinds. I have had several shots (with Mr. Williamson's rifle) at blue bull (Nilgau) and at antelope or black buck, but—but—but— However, Mr. W. has brought down three fine black buck whose saddles and shoulders we have sat round, and our servants and the villagers have discussed the rest. (There *was* some discussion.)

Though we have been nearly 150 miles from Mandla, and our only

communications were kept up by two bangy men, we have not starved, you see, but we get hungry; for the mails and the news during these stirring times takes long to reach our camp. We move six days a week, about eight or ten miles forward each day, but on the march we split and deviate. Mr. Williamson goes one way with one catechist, and they preach together or separately in two, four, six, or seven villages, and I go with the other catechist, usually the old Lala, who is almost past work, to other villages. We start about half-past six—sometimes earlier now, for the sun gets up early, and the days grow warm and hot. Before we leave we have a cup of tea round the wood fire, and bread or chapâtis and butter; then prayers in the open, kneeling on the sackcloth "carpet" with the catechists and some Gônds—we usually have three with us, and sometimes others come and sit or kneel by their side. Mr. Williamson reads a Hindi psalm, and he or one of the catechists prays—we have more formal prayers at night—and then we call the kotwal (or officer) of the village, who receives annas and pice for fowls and milk, meal and grain, or whatever we have had for ourselves or our horses, and then gives us guides to the next villages.

In camp with us, besides the two catechists, are three Gônds. All three are men of note amongst their people. One, the Bhoi Baba, now Paulus, whose baptism I witnessed the first Sunday I was in Mandla. He can read, and the Book of Psalms is in his hand very often. We visited his village, saw his wife and three children, and the huge pipal tree under which he sat as a faqir for twelve months. His reputation for sanctity spread all over those parts, and even now Gônds, Hindus, and Mussulmans will dismount to salute him as "Maharajah" and "Baba." He is a short, sturdy little man, with a bright happy smile on his face, dark hair with a tinge of grey, very quiet and humble, though not afraid of sahibs [Englishmen], and possessing wide influence amongst the Gônds. He has a cousin or uncle or brother in lots of villages, and receives offers of hospitality wherever he is known. Pray for this man, the first-fruits of this Gônd Mission, who already speaks a few words for his Saviour, and is willing to do more.

The Gônds are short, square-built, black or deep chestnut brown men, with big simple-looking faces, rather flat noses, thickish lips usually, lithe and active limbs unencumbered by clothes. All wear the long white loin-cloth, usually of coarse texture, but sometimes fine white with a red border line all round. The women have also a white "mantle" which crosses one shoulder like a plaid, and is spread over the breasts. When travelling they often put "the baby" in behind. The men also have another cloth worn loosely on one shoulder sometimes, and at night they muffle themselves up in this as they sit round their fires or sleep on the ground.

They have charpoys or bedsteads, whose wooden frame is filled with native ropework; but they never sleep on bedsteads. These are only for strangers to sit on, or to dry their seeds on, or to carry out their dead.

We are encamped now (Palm Sunday) close to a burning place of the Gônds, and there is a charpoy turned upside down. It was used to carry out some dead body, and then, with the broken pitcher, left to rot by the side of the ashes. Some people are buried—old men, children, and priests, I believe—and over these a heap of stones is raised. We often see a great heap with one or more great poles stuck up. These are to the memory of their head men or the priests of the district perhaps. These priests are exorcists, and exercise their functions over a circle of five or six villages. The Gônds are dreadfully afraid of Bhûts, or evil spirits, who are said to people their jungles and torrents, haunt their burial-places and burning ghats, and urge snakes and tigers to attack mankind.

The priests are often most attentive to the Gospel message, and we usually gather at the head man's house. He is called the Bhoi, and is responsible for the rents. In the larger villages there is also the Kotwâl, who acts as local registrar, and gives a weekly report to the nearest police outpost. We ask for the Bhoi's house, sit down on a charpoy, and wait while the Kotwâl and the first arrivals call the rest of the men. We travel and preach in the early morning, so we find most of the men near the villages, and we seldom call them from the fields. Sometimes they come out to meet us, and then we get better congregations. Our usual number is ten or twelve, in some villages forty to sixty, and not unfrequently four or five. They sit or squat on their haunches, and one or two answer for all; but all listen attentively, passing the pipe and tobacco round from hand to hand. Occasionally we come on an awkward day, and find them half drunk and anxious to complete the process. Then preaching is ill-timed and we go to another village.

Remember the Gônds in your prayers for India, and pray that soon we may have young fellow-labourers amongst them who will bring nearer than we can the message of salvation and peace by God's grace.

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A Koi convert has translated from Telugu the *Angel's Message*, by the authoress of the *Peep of Day*, and it has been printed in the Telugu character for the Kois who have learned that but do not know the Roman character. The same Koi Christian has compiled a long hymn narrating the chief events in the life of Christ.

## OUR NEW CHURCH MISSIONARY UNIONS.

OR seventy years the word Association has bee familiar term among the members and friend the Church Missionary Society. It means a L Branch of the Society. The earliest Chu Missionary Associations were founded in 18 Bristol being the first of the great towns or cities to estab one. They now number about 3,700. Their main ob is to raise money. Their members are all who subscribe collect certain sums for the Society's funds. They have An Sermons and Meetings, and at the Meetings the local Rep are usually read. They appoint their own officers, who d vast amount of diligent and self-denying work for the missio cause.

Another word, Union, has lately become prominent in nection with the Society. In many counties—of which Nor was first—Church Missionary County Unions have been forn for the purpose of uniting together more closely *the Soci working friends*. These Unions, which comprise such clergy and laymen (and in some cases ladies) as are faithful uphol of C.M.S. principles and ardent advocates of C.M.S. w have their own meetings, in most cases half-yearly, which generally private, and are for conference and prayer, and "provoking one another to love and good works." They not raise money (except a small fee from each member to c expenses), but they do much to stir up their members and ot to fresh and persevering effort in the working of the Associati

The Associations and the Unions, therefore, are quite disti though the leaders may be the same in both cases. But are doing most important service. If the Associations are walls and pillars of the great building, the Unions are the tresses, more and more needed as it rises higher and higher.

But Unions of yet another kind have now been started. T is in London no general Church Missionary Union, like Norfolk Union. The attempt has been made to establish Unions for parts of London, the south and the east; but metropolis is not like the provinces, and the efforts have not with great success. A more hopeful scheme is the establish of Unions for London workers of particular classes, all ha their head-quarters at the C.M. House itself in Salisbury Sq We now have the Lay Workers' Union, the Ladies' Union, the Union of Younger Clergy. The first of these is alr prospering beyond expectation; and the others, which are just formed, are starting well.

The "C.M.S. Lay Workers' Union for London" sp from a Conference of young men already working for the sionary cause in their Sunday-schools and in other ways, he the C.M. House on February 20, 1882; and at the end of year the Union was definitely formed. Its Committee representative one, comprising laymen, mostly young actively at work for the Society in various parts of Lon The members, who are now 285 in number, may be said to two duties, (1) to take in, (2) to give out. The first duty fulfil by attending the monthly meetings of the Union in Salis Square, at which missionary lectures are delivered and discuss held; also by reading the Gleaner and other publications o Society, and borrowing books, maps, &c., from its library. second duty they fulfil by using the information they thus g to interest others in the work, particularly by organising instructing Juvenile Associations, giving missionary lessons addresses in Sunday-schools, &c. This is actually being with no small success, as the Gleaner has repeatedly reco during the last two years. Much more might be said about important work now opening out before the Union, but lin space compels us to be brief, and we hope to devote more s for the future to the doings of this and the other Unions.

It seems a happy token of God's gracious guidance of

Church Missionary Society that the Lay Workers' Union should have been established and got into good working order just when an evident spread of missionary interest among young men was approaching. Foreign Missions—that is to say, the preaching of the Gospel of our Lord Jesus Christ to all nations in obedience to His one great last command (Matt. xxviii. 19; Mark xvi. 15; Luke xxiv. 47; Acts i. 8; and comp. John xx. 21, xxi. 6)—seem at last to be coming forward to their rightful position in the thoughts and affections of those who desire to yield themselves wholly to the service of their Lord. The young men of London who are Christian men are deeply stirred, and hundreds are asking, "Lord, what wilt Thou have me to do?" The great majority cannot go out into the Mission field; but all can work for the missionary cause. The Lay Workers' Union shows them how to set about it, and helps them in the doing of it.

Not less important are the Ladies' Union and the Union of Younger Clergy. Of them we shall say more hereafter. For all three, and the County Unions, and all the Associations, large and small, and the great Society itself, our prayer is, "Let the beauty of the Lord our God be upon us; and establish Thou the work of our hands upon us; yea, the work of our hands establish Thou it."

## "DAYS WITHOUT NUMBER."

By Evelyn R. Garratt.

### Chapter X.—Miss Eadon's Mercies.

MISS EADON had been taking a solitary walk, and, from the expression of her face, as she was now returning, not a very pleasant one.

Noticing the passers-by, most of whom evidently had an object in view as they hurried through the streets, she contrasted her own dreary, useless life with theirs. Time hung heavily on Miss Eadon's hands. She was her own mistress, and was necessary to no one—it would matter little if she stayed out the whole day, or never stirred out of the house.

Miss Eadon began to wonder why she was in the world at all. She certainly got no pleasure out of it; everything and everybody seemed to connive against her and nobody thought of her comfort or happiness. She had not had a single caller all this week, and had not been asked out to afternoon tea for two or three months at least.

The world was forsaking her. Well, she would die one day, and then her neighbours would regret their cruel neglect—they would be sorry when it was too late. Miss Eadon almost smiled when she thought of their remorse on that day. With these bitter thoughts filling her mind, she turned a corner, and came face to face with Mrs. Roy.

"I was just thinking of you," said the latter, "and planning to call on my way home. I have to run in and inquire after little Eily Maloney first, or we might have walked back together; but perhaps you would not mind waiting a minute or two for me in Patty's cottage."

It was difficult to shake off her gloomy thoughts at once, and though she tried to do so, Miss Eadon was not very successful. She followed Mrs. Roy into Patty's house in no very gracious mood.

She took in at a glance the cottage and its surroundings, and perhaps it was a good thing that Patty was too much engrossed with little Eily to notice her entrance and the expression on her face.

It looked very dark and untempting to Miss Eadon, and she eyed closely the chair she was about to sit on. It was scrupulously clean, as indeed was the whole cottage, notwithstanding its minute dimensions; but Miss Eadon found it difficult to believe in cleanliness and poverty going hand in hand.

She looked narrowly around the room, taking in everything, except Eily, who was hidden from her sight by Mrs. Roy, who stood between her and the little couch. The missionary box standing on the table close beside her did not escape her eye.

It startled her a little, and sent her thoughts rapidly back to her comfortable drawing-room and her own missionary box, upon which the same words were illuminated. Just out of curiosity, she lifted the box by her side, and found it was not empty, like her own. It set her thinking. What daily mercies could these poor people have to thank for, if she had discovered none herself?

These reflections made her a little uneasy. They were interrupted by Mrs. Roy turning round and saying, "Would you like to look at her?—she is asleep."

"Yes, she went off into a sleep two hours ago, bless her, and bless the Almighty, too, for it was sleep that she needed, the doctor said. She's the light of my eyes, ma'am, and I'm telling you no lie!"

Miss Eadon stood looking at Eily's face, with a new, unaccountable feeling in her heart.

"The Almighty be praised for sparing her," murmured old Patty, by her side. "I thank Him every time I look at her sweet face. I've had many a blessing in my lifetime, but none so great as this one."

Miss Eadon made no remark, and, as she left the cottage, Mrs. Roy half expected some severe comment on Patty and her surroundings, instead of which, her companion was strangely silent.

Mrs. Roy chatted away, hoping to break through the gloom which seemed to have settled on her friend; but her efforts seemed fruitless, and, as Miss Eadon showed very plainly that she was not inclined to ask her into her house, she said good-bye at the door, and made her way home, with a feeling of pity rather than of pique. Miss Eadon went straight into her drawing-room, and sitting down, surveyed it.

It was a strange contrast to the dark little room she had just left. It was not, strictly speaking, perhaps, either a pretty or comfortable room, but that was the fault of its owner.

A gloomy-tempered, embittered person is not very likely to make her home bright and attractive. The furniture, pictures, books, all partook of the owner's character. But it struck Miss Eadon as painfully luxurious after what she had just seen, and, remembering Patty's words of gratitude to God for His many mercies to her, made her feel strangely guilty.

There was the missionary box before her—empty. She had not recognised anything as a mercy since Mrs. Roy had left it there; and yet, as she realised for the first time this morning, it was standing in the very midst of them all.

There were her comfortable chairs, her books, her papers, within a yard or so of the box; and what was a greater mercy than all, here was she, the owner, sitting in the midst, endowed with good health and strength, and able to use the powers to the full which God had given her.

"Luncheon is on the table, ma'am," said the maid's voice, interrupting her reverie. Miss Eadon hesitated before she entered the dining-room, almost afraid of being confronted with her other mercies. A snowy cloth, on which was arranged dainty dishes, faced her as she sat down by herself, and for the first time in her life she began to wonder with whom she could share it. The boiled chicken would be nice for some invalid, and her thoughts naturally flew to Eily. So unused was she to doing a kind action, that she felt literally ashamed of telling her maid to put aside a little dinner for the child, so cutting off a slice or two, she put it herself into a jar, and started off with it directly after lunch.

Patty thought it kind of the lady to come again so soon and see Eily, and was as grateful as Miss Eadon could wish for the dinner, which she hoped Eily might be able to take when she awoke.

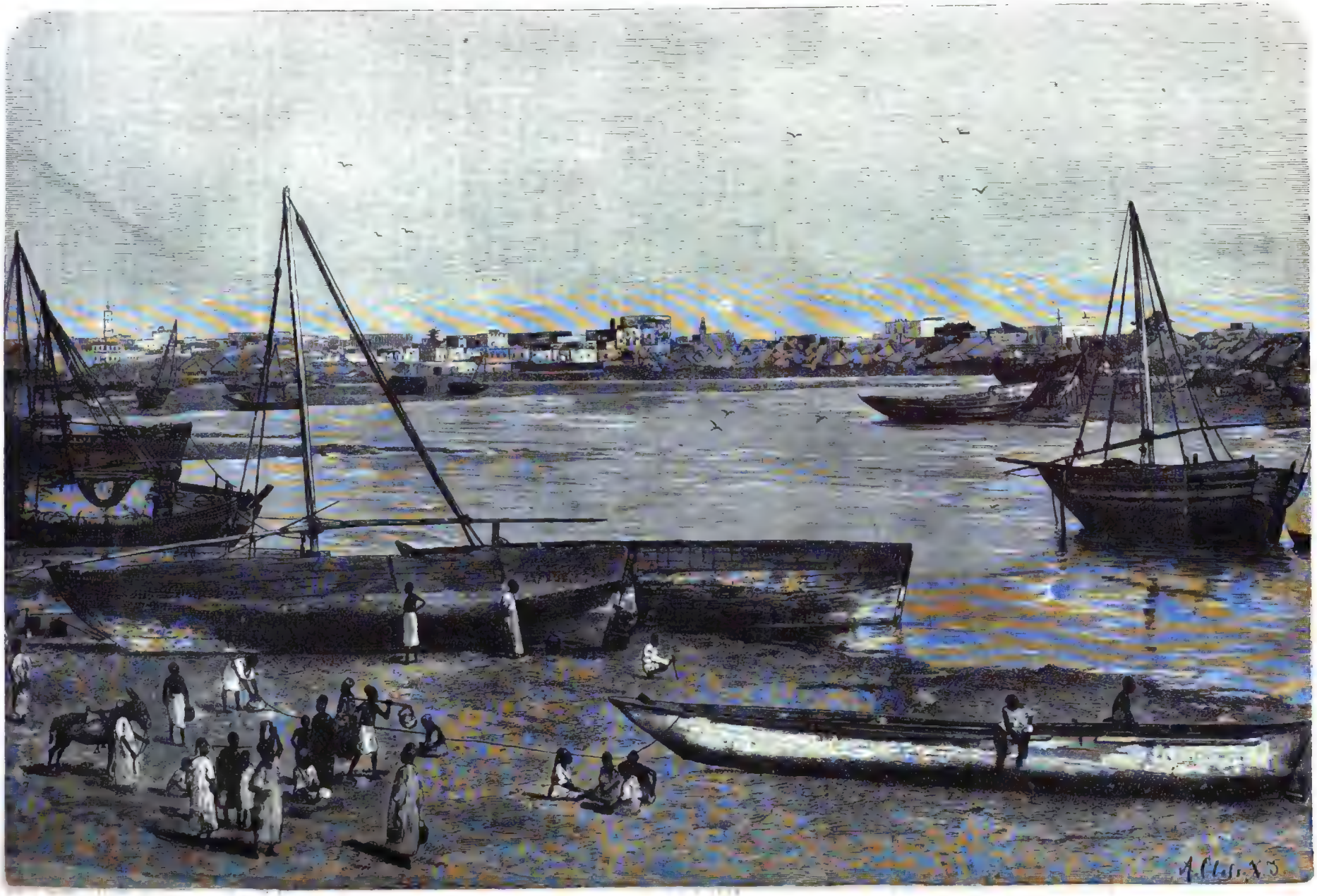
The child being still asleep, Miss Eadon took another look at her.

The hard lines which had been so apparent about her mouth in the morning had disappeared. A tear fell on the little brown hand which lay on the coverlet. Eily's face and Katharine's missionary box had done their work.

## THE GLEANER COMPETITIVE EXAMINATION.

THE next Gleaner Competitive Examination will be held (D.V.) on January 12th, 1886. We hope our young friends who have entered the lists in past years are well studying the numbers of the Gleaner for this year. It is not too late for new competitors to begin, and we hope many who have not yet begun will use the next three months in preparing themselves for the forthcoming Competition.

Clergymen and other friends of the Society desirous of arranging for the Examination to be held in their districts are requested to communicate with the Editorial Secretary, Church Missionary House, Salisbury Square.



VIEW OF ZANZIBAR FROM THE HARBOUR.

QUAY AND TOWER, ZANZIBAR.

## AFRICA AND ITS MISSIONS.

### X.—East Africa.

THE Portuguese navigators of the 15th and 16th centuries found on the East Coast of Africa fairly civilised and stable Arab governments. Under the Portuguese rule piracy and the slave-trade destroyed everything else; but within this century the larger part of the coast has again come under Arab sway and influence. Omân, the easternmost district of Arabia, at the mouth of the Persian Gulf, has for centuries been an independent and enterprising Mohammedan state, maintaining, says Sir Bartle Frere, "a perfectly unique position as a maritime power in Western Asia." Of this state Muscat is the capital, and the rulers have always been called Imâms of Muscat. One of these Seyyid Said, during his reign of fifty-two years (1804—1856) extended his power over the East African coast, and transferred the seat of his government from Muscat to Zanzibar. On his death, his sons quarrelled over their inheritance, and ultimately, the Indian Government being appealed to by the contending parties, Lord Canning, then Governor-General, arranged a division of the kingdom between two of the brothers, one reigning at Muscat and the other at Zanzibar. On the death of the latter in 1870, another brother, Said Bargash, succeeded; and he is the present "Sultan" of Zanzibar.

Much credit is due to him for the good faith he has shown in carrying out the Treaty of 1873 for the suppression of the slave-trade. Legitimate commerce has greatly increased during his reign, especially since the establishment, in 1873, of a regular line of steamers between Aden and Zanzibar by the British India Steam Company. There is a large trade in native vessels with Bombay, Muscat, &c., which is almost entirely in the hands of Hindus of the Banian caste, who are British subjects, and this gives England important interests in East Africa. How far these interests will be affected by recent German annexations remains to be seen.

The dominant people on the coast are a mixed race, resulting from the mingling of the Arabs with the Native tribes. They are called Swahili, and the whole seaboard is called the Swahili, from *sahel*, Arabic for "coast." The Swahili language is the language of trade throughout East Africa, and is understood by kings and chiefs in the far interior.

The two places in East Africa most closely associated with missionary work are Zanzibar and Mombasa. Each of these familiar names stands for both an island and a town. Zanzibar Island is the largest on the whole coast of East Africa, being 55 miles in length by 20 in breadth. The population is estimated at 300,000, of whom 60,000 are in the Town of Zanzibar, which is beautifully situated on the western shore, looking towards the mainland, whence it is 30 miles distant. Mombasa Island is only between two or three miles in diameter, and lies in an inlet of the sea, some 150 miles to the north. Mombasa Town is on the northern shore of the estuary, only half a mile from the mainland. Zanzibar is the head-quarters of the Universities' Mission; Mombasa of the C.M.S. Mission.

The commencement of missionary work in East Africa dates from 1844. At the close of 1843, John Ludwig Krapf, compelled to abandon his persevering attempts to plant the Gospel in Abyssinia and Shoa, sailed from Aden in an Arab vessel for the Zanzibar coast. On Jan. 3rd, 1844, he landed at Mombasa; and there, after a visit to Zanzibar, he settled in the following May, armed with a letter from Seyyid Said, which commended

him to governors and people as "a good man who wishes to convert the world to God." In 1846, he was joined by John Rebmann, and together they established the C.M.S. mission station of Kisulutini, in the Rabai district, fifteen miles inland; and then began the remarkable series of journeys with which opens the history of East and Central African exploration. Krapf visited U-Sambara and U-Kamba, and also sailed down the coast as far as Cape Delgado; Rebmann thrice penetrated into Chagga, the Switzerland of East Africa. On May 11th, 1848, Rebmann discovered Kilima Njaro, a mountain mass as large as the Bernese Oberland and rising to a greater height; and in the following year Krapf sighted Mount Kenia. The former has since proved to be 18,700 feet high; the latter is not yet measured.

Influenced by Krapf's enthusiasm, the Church Missionary Society formed large plans for the invasion of Central Africa in the name of the Lord; and in 1851 the attempt was made. But the men sent out died or returned home sick; and Krapf, who ultimately started alone and reached far into U-Kamba, was deserted by his Native followers, found himself a starving fugitive in a hostile country, and only regained the coast after extraordinary adventures and much suffering. In 1855 he returned to Europe, and though he twice went again to Africa on temporary missions, the great work of his later years was linguistic, and was done in his quiet home at Kornthal in Wurtemburg; where he died, like Livingstone, on his knees, Nov. 26th, 1881. Rebmann remained in East Africa twenty-nine years without once coming home. For many years he was alone at Kisulutini; and there, in 1873, Sir Bartle Frere found him, quite blind, with perhaps a dozen converts, immersed in his dictionaries and translations. At length, when the Mission had been reinforced, he also retired to Kornthal, where he died in 1876. Like Livingstone, Krapf and Rebmann were pioneers. Like him, they saw little direct fruit of their labours in the conversion of souls; but as in his case, the indirect results have been immense.

On the return of Sir Bartle Frere from his special mission to Zanzibar, in 1873, to put down the slave-trade, he urged on the Church Missionary Society the importance of developing its work on the coast, and advised the establishment of a settlement for the reception of liberated slaves at Mombasa. In the following year an extraordinary impetus was given to all missionary enterprise in East and Central Africa by the news of the death of Livingstone. He actually died on May 4th, 1873, but the fact was not known in England till early in 1874. The sympathy of the Christian public was now thoroughly aroused; and a large special fund enabled the Society to plan a great development of the work.

The connection of the C.M.S. with Africa had been illustrated by the faithfulness and devotion of Livingstone's "Nasik boys," African liberated slaves who had been under the Society's care at Nasik in India. In the autumn of 1874, the Rev. W. S. Price, the very missionary who had formerly been in charge of the Nasik Mission, and had himself brought up the boys that Livingstone took with him, was sent to Mombasa; and thither, also, were brought from Bombay some 150 other of his old African *protégés*, most of them Christians, to form the nucleus of the new colony. Land was purchased on the mainland opposite Mombasa, close to Mrs. Krapf's grave; houses were built; the settlement was named Frere Town, in honour of Sir Bartle Frere; and in 1875 some 450 slaves rescued by H.M. cruisers were received from Dr. (now Sir John) Kirk, the Consul-General at Zanzibar. Some of them have since been transferred to the old station of Kisulutini, where the ground is more easily cultivated; and around that station a large number of the Wa-Nika natives of the country have settled, placing themselves under Christian instruction. The spiritual fruits of the work carried on by Mr. Price and his successors have been remarkable. Most of the ex-slaves, and many Wa-Nika, are now baptized Chr tians. Numerous testimonies have come, unsought, from na officers and others who have inspected the work, and from British consular authorities on the coast, to whom (especially Sir John Kirk) the Mission is deeply indebted. There have be from time to time difficulties and disappointments; but blessing of God has again and again been signally manifested.

Prior to the death of Livingstone only two Missions sha with the C.M.S. the work on the East Coast. The *Universit Mission to Central Africa* was founded in 1859, in conseque of the personal appeal of the great traveller to Oxford and Ca bridge a year or two before. Under its devoted leader, Bish Mackenzie, a strong party ascended the Zambesi and the Shi accompanied by Livingstone himself, in 1860. The tribal wa and the climate, however, proved serious obstacles. Within t years the Bishop and three of his companions were dead, the rest (except one) had been invalided home. Rarely ha Christian Mission been begun with so sore a trial of faith. T next Bishop, Dr. Tozer, abandoned the Zambesi, and establish the Mission at Zanzibar in 1864; but it was his success Bishop Steere (consecrated 1874), to whom the great extens of the work in later years was due. In 1867, U-Sambara, of the countries first visited by Krapf, was occupied; and s sequently the Rovuma river was made a centre of operatio whence the north-eastern shores of Lake Nyassa have be reached. Meanwhile important work has been carried on Zanzibar, and a handsome church now stands on the site of old slave-market. Bishop Steere died, deeply lamented, in 18 and was succeeded by Bishop Smythies.—The *United F Methodist Mission* to the Wa-Nika and Galla tribes was foun in 1861 on the publication of Krapf's journals. Its leader, Wakefield, is now the oldest and most experienced of E African missionaries. Its stations are Jomvu, near Momba and Ribe, a few miles inland. Since Livingstone's death, *Established and Free Churches of Scotland* have establish Missions on Lake Nyassa, and the *London Missionary Soci* one on Lake Tanganika; but these do not belong to East Afr proper.

The most important recent development of the C.M.S. E Africa Mission is the establishment of the new Bishopric "Eastern Equatorial Africa," for the oversight of all the Societ work on this side of the continent. The Rev. James Hanning M.A., was consecrated the first Bishop on June 24th, 1884.

## LETTERS TO THE EDITOR.

### A Children's Working Party in Ireland.

SIR,—It may be an encouragement to some of your juvenile readers to l that for the last two years a weekly working party, consisting of a few children (who entirely originated the plan, and carried it out, with assistance from their elders) has been held in the parish of Stillorgan, Dublin. The result of their labours has been that a sale of their work held in 1884, and another in the summer of this year in the open air, to wh the friends of the Society in the parish contributed additional work, fr flowers, &c., and after a pleasant and sociable day, the children had gratification of finding that their exertions had realised the sum of £16 1884, and over £18 in 1885.

S. OLDFIELD,
*Sec., Stillorgan Branch of the C.M.S.*

*Stillorgan, Co. Dublin, 19th August*, 1885.

### A Missionary Reading Union.

SIR,—May I ask you to grant me a little space, that I may bring before notice of the readers of the GLEANER a "Reading Union" which I sure requires only to be known to be more fully appreciated? The Unio which I allude was set on foot some few years ago by a clergyman, a w friend of the C.M.S. (Rev. G. C. Hodgson, Vicar of Corbridge-on-Tyne, f whom cards of membership, regulations, &c., can be obtained), and it requ of its members the systematic reading of the reports of the various Evangel societies engaged in the spread of the Gospel both abroad and at home. T of the Church Missionary Society heads the list, closely followed by that the Zenana Missionary Society. The time asked for is merely half-an-hou week. Surely in these days when reading, painting, and practising clubs so popular that most of our young friends belong to one or more, we may that at least *one half-hour in the week* should be devoted to the records of th

noble societies which carry the good news of a free salvation to the ends of the earth.

There is a mistaken notion that reports must necessarily be "dry"—a notion which I must confess I entertained myself until I became a member of this Union; but now it is entirely dispelled. I find them most interesting, and I feel sure that any one who may resolve to give this half-hour a week will feel amply rewarded at the time, and will also find his interest in missions deepen and increase in proportion to his knowledge of the details of their work. We give our contributions to these societies, I doubt not, probably our prayers also in a vague kind of way, and all the time our ignorance respecting them is immense, and must remain so as long as we depend upon merely gleaning a little information, maybe, at the annual meetings.

*Ivy Cottage, Southey Street, Keswick.* HELENA PATTINSON.

### The Missionary Chant.

[We have been pleased to find that the Missionary Chant in our July number is more widely known than Mr. Gmelin, who sent it, or we expected. One letter regarding it, from the Rev. Canon Trotter of Alnwick, we insert here. It will interest our readers as it has interested us. Archdeacon Hutson, of the Virgin Islands, writes that it has been in use in the West Indies for at least thirty years. Another correspondent informs us that the words were composed by the Rev. A. Brown of Assam, and the music by Mr. Edward Horne.]

DEAR SIR,—It may be interesting to know that twenty years ago, when I was at College in Cambridge, "the Missionary Chant" published in the GLEANER for July was familiar to me; and one very dear friend of mine, now gathered to his rest, used to sing it in his room nearly every Sunday evening, just before a few of us left for the evening. If I remember aright, he got it, and I copied it (mine I still have) from Rev. F. Scammell, also an undergraduate at the same time, and who had been before then a C.M.S. Missionary in India. He too has been gathered to his rest.—Yours faithfully,

*The Vicarage, Alnwick, August 8th,* 1885. EDWARD B. TROTTER.

## NEWS FROM U-GANDA.

**Serious Troubles.—Three Converts put to Death.—Progress of the Work.—More Baptisms.**

AT last, after an interval almost, if not quite, unprecedented since the Nyanza Mission was started, we have further news from U-Ganda. Our last letters arrived on March 8, their latest date being November 5. They were published in the *C.M. Intelligencer* of April. A long and important letter has now been received from Mr. Mackay, giving the history of the Mission up to May 20. It was brought across the Lake by himself in the *Eleanor*, and forwarded from Msalala in the middle of June. It tells a remarkable story of chequered fortune, of imminent peril and merciful deliverance, of expected expulsion and restored favour. Almost the last scene is the young king, Mwanga, receiving instructions privately from Mr. Mackay; but we deeply regret to say that at the height of the hostile influence of certain chiefs, three of the baptized Waganda youths were cruelly put to death.

The narrative may be thus briefly summarised:—The November letters had been brought across the Lake by Mr. Mackay. On this trip he was commissioned by the young king to bring over to U-Ganda three English missionaries who it was hoped would by that time have arrived at Msalala. Of course there were none, the men having been detained at other stations nearer the coast; and on Mr. Mackay's return to U-Ganda in December Mwanga was very angry at their non-appearance. Just then rumours were spread that white men were in Busoga, the country on the east side of the Victoria Nyanza, with a large force. These rumours were supposed to be due to the visit of Mr. Joseph Thomson, of the Royal Geographical Society, to that end of the Lake just a year before; but the suspicious king, stirred up by hostile chiefs, chose to think that the men Mr. Mackay had failed to bring were in Busoga, and were negotiating with the enemies of U-Ganda. This was the beginning of a series of absurd suspicions and accusations; until, at the end of January, Mr. Mackay, having obtained permission to cross the Lake again, was met on his way to the port by an armed force and compelled to return to the capital, while some of the Christian lads who were accompanying him to the boat were arrested on the charge of attempting to leave U-Ganda. Being unable to get at the king, Mr. Mackay and Mr. Ashe (Mr. O'Flaherty was ill) appealed to the Katikiro (chief judge and virtual prime minister), but were ejected from his presence with violence and insult. A judicious present of cloth appeased both Mwanga and the Katikiro, and earnest efforts were made to obtain the release of the arrested boys. Three of them were liberated; but two of these reported as follows:—

"That they had been taken with Kakumba and Ashe's boy, as also, Serwanga, a tall, fine fellow, a baptized lad whom Mujasi [the leader of the hostile party] had caught, and Duta's wife Sarah and her child, to a place outside the capital. That Serwanga, Kakumba, and Ashe's boy had been tortured by having their arms cut off and were then bound alive to a scaffolding, under which a fire was made, and they were *slowly burnt to death*. Mujasi and his men mocked them, and bade them pray now if Isa Masiya [Jesus Christ] would rescue them from his hands. The dear lads clung to their faith, and in the fire they sang, *Killa siku tunsifu* (the hymn, 'Daily, daily sing the praises')."

"Our hearts breaking"—writes Mr. Mackay, closing his journal entry for that day, Jan. 31st.

This distressing information—and yet not without cause for thankfulness and joy—was afterwards confirmed by other testimony. Mr. Mackay is anxious not to overstate the facts. He observes that it was not a case of "religious persecution" pure and simple. It was a burst of fury against the Englishmen and any who consorted with them. Still the fact that the lads were taunted with their faith in the Lord Jesus Christ, and died singing His praises, may justly claim for them the right to a place in the noble army of martyrs. Let us thank God for the witness He enabled them to bear, and pray that like faithfulness may be given to the rest of the converts.

The missionaries now, in the near probability of being compelled to leave, made plans for the incipient organisation, if so it may be called, of the Native Church they would leave behind. Half a dozen "of the more staid and advanced men," having besides "a respectable standing among their fellows," were chosen to be leaders or elders, to conduct services at various centres in case of the regular services at the Mission being discontinued. Of the Church Prayers, and the texts, hymns, &c., which had been prepared, 1,000 copies were printed for distribution. But the storm blew over, and through God's mercy the Mission still goes on.

Meanwhile, neither Christians nor inquirers seemed at all daunted. On Feb. 22nd, Mr. Mackay writes, "Considerable numbers still come on Sundays, while those in still greater danger of arrest come at nights. Not a few have been eager for baptism, and have after examination been admitted into the visible Church. Strange that the present time has rather increased than diminished the desire to become Christians. We are astonished at the fortitude of many. Even some of Mujasi's men who helped to entrap us have come for instruction. One of these was so impressed by the behaviour of our dear boys under torture of knife and fire that he has determined to learn to pray also." Up to the middle of May there had been twenty more baptisms, 108 in all from the first.

In May, as above mentioned, we find the king "very gracious," and listening repeatedly with marked attention to Mr. Mackay's instructions in private interviews. The Katikiro also was friendly again.

From Msalala Mr. Mackay appeals most earnestly for reinforcement, pointing his representations by the statement that Mwanga, on the non-appearance of the expected Englishmen, had sent to the French priests on the other side of the Lake to come back again; and three had arrived. If God prosper the way of Bishop Hannington, and of Mr. Hooper and his companions, both their parties should be in U-Ganda by the end of the year.

Mr. Mackay's letter will be printed in full in the *C.M. Intelligencer*.

HINDU COOLIES IN THE MAURITIUS

## THE MAURITIUS MISSION.

THE Mission to the Hindu coolies on the sugar estates in the Island of Mauritius is perhaps the least noticed of all the Society's Missions; but surely the eyes of the Lord are upon it. From few fields are the reports more uniformly satisfactory. The missionaries, as elsewhere, have their trials, and difficulties, and disappointments; but the work of God goes on and prospers. The statistical returns in the missionaries' Annual Letters for 1884—85 again show decided advance. The baptized Christians are 1,826 (last year 1,665), and the catechumens 80 (last year 106), total 1,906; an increase of 135. There were 105 adult baptisms in the year. The scholars under instruction are 1,435 (last year 1,231). The contributions of the Native Christians amounted to Rs. 1,606 (last year Rs. 1,465). The number of services and meetings in the year was 3,175. There are three English ordained missionaries and four Native pastors.

The extraordinary variety of races and languages is one peculiar feature of the Mauritius Mission. The majority of the Native Christians are from North India, and speak Bengali, Hindi, or Urdu. Those from the South are Tamil, Telugu, and Canarese. French and the Creole patois are also used; and the importance of Chinese is shown by the fact that in the last year or two a congregation of sixty-three coolies from China has been gathered together. Of these, fifteen were baptized in the past year. Mr. C. Young, a lay agent of mixed descent, preaches in Urdu, Hindi, Telugu, Tamil, French, and English; and having to instruct a Canarese family, he contrived to make them understand a mixture of Tamil and Telugu.

The report of the Church Council, which contains subsi reports from the clergy and catechists, and all the local acco and which occupies sixty-four pages of small type, mentions the Mission has been carried on for thirty years, during time 5,000 Natives of India have been baptized in Mauritiu

The Rev. N. Honiss speaks of the usefulness of magic la lectures on the Life of Christ. "The announcement of a posed meeting with the lantern never fails to secure a attendance. It matters not that the people have seen it be they come again and again."

The Mauritius Mission is deeply indebted to Bishop Ro for his wise and loving superintendence.

## BROUGHT TO CHRIST THROUGH FELLOW-SERVA

THE Rev. H. Stern, of Gorakpur, gave last year the foll account of one of his converts:—

He received his first impressions in a Mission school. He quently entered an indigo-planter's family as a servant. The lady house was kind to him, and taught him a little English. They afte took him to Scotland. There were pious domestics, who taught this Hindu how to pray, and from the governess of the house he learne Christian lessons. He was so deeply impressed with the Ch ways in this family that he wished to be admitted into the Churc he never told his master. Another English family, then about to to India, engaged him as a servant, and he came with them Gorakpur district. Having been invited to visit this family f purpose of baptizing a child, I made his acquaintance, when he t that he wished to become a Christian! His employer—to whom already opened his heart—spoke very highly of him, and was quite to allow him to come into the station for instruction. He cam after the most careful preparation, was baptized at our weekly servi

# A STORY OF HOW BUDDHISM WAS INTRODUCED INTO CEYLON.

BEFORE the Prince of Peace appeared
Three hundred years and more,
The faith of Gautama o'erflowed
To Lanka's spicy shore.
So it is said. The story still
With lessons deep is fraught,
To those who boast a better creed,
And know what Christ hath wrought.
Two thousand years and more there reigned
A prince, whom poets sing,
The far-famed Tisso, who allied
With Dharmasoka king.
To him did Tisso presents send,
And costly gifts received,
As lasting proofs of friendship true
And confidence, we read.
This Dharmasoka reigned supreme
On Ganges' river bank;
To him was born Mahindo Priest,
Of noble blood and rank.
To Lanka's isle Mahindo came
And preached Nirvâna blest;
While thronging crowds the message heard
And Buddha Lord confessed.
The women, too, in eager bands
Crowded, and asked that they
Might learn of Buddha and his creed,
And heartfelt homage pay.
Mahindo heard with gladsome heart
Their longing, eager prayer;
At length he said, "'Tis woman's part
To labour and to share
In Buddha's triumphs. I will call
Fair Sanghamittha here
To share my labours and to win
Her Lanka sisters dear."
Now Sanghamittha, it is said,
Was daughter to the king
Who reigned on Ganges' river bank,
That poets love to sing.
A priestess she of Buddha Lord
Was Sanghamittha vowed,
To rule and discipline severe
She all submissive bowed.
Fair Sanghamittha heard the call,
And quickly to obey
Made haste. To know her father's mind,
And all his fears allay,
Was now her task. The aged king
With all his powers did seek
To stay his daughter, who replied
In words both calm and meek,
"Oh! wilt thou leave me, daughter dear?
Than thee I've none beside
To cheer me in this lonesome world,"
The aged father cried.
Unshaken Sanghamittha stood,
It was her Lord's decree,
That she should leave her home and hearth
To cross o'er land and sea.
At length she speaks: "Lord Buddha calls;
His will is my delight;
Farewell to all I count most dear,
For ever lost to sight."
With branch from sacred Bo tree pluckt
She leaves her home so dear,
And seeks new lands and foreign climes
Without a doubt or fear.
Together with a willing mind,
From earthly ties now freed,
The brother and the sister strove
To preach the Buddhist creed.
Vast crowds of men and women throng
The message strange to hear,
While everywhere Wiharas rise,
And Dâgobas appear.
The people own Lord Buddha now,
To him submission make;
While foremost seeks Queen Anula
The Priestess vow to take.
Long years did Sanghamittha strive,
Now weary grew her feet;
At length she sought her well-earned rest
In calm retirement meet.

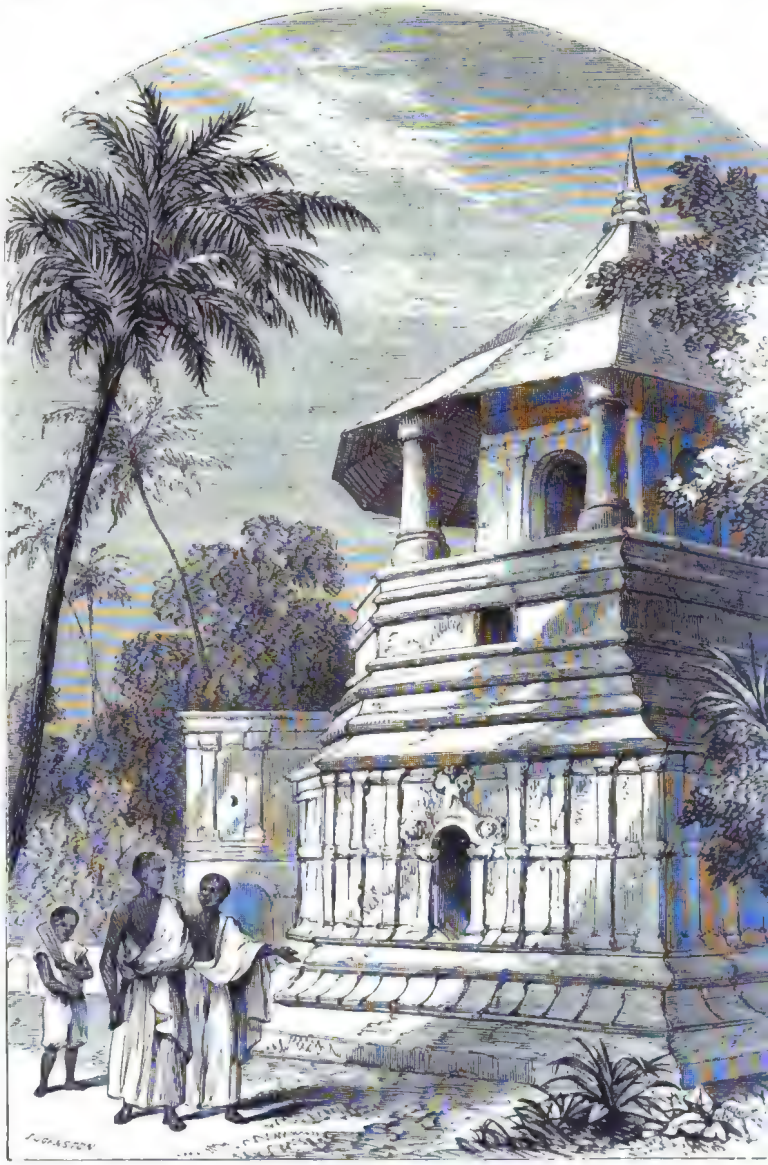
---

Shall sons and daughters of the King,
Who reigns in Heaven above,
To leave their homes and hearths disdain
And tell a Saviour's love?
With olive-branch in hand go forth,
The Prince of Peace proclaim,
Till all on Earth and Ocean wide
Have learnt the Saviour's Name.

HUGH HORSLEY.

*Kandy, Ceylon.*

NOTE.—Wihara is a Buddhist temple. Dâgoba is a monument erected over some relic of Buddha. Nirvâna is the Buddhist idea of heaven; he who attains to it ceases to undergo transmigration, which is the punishment due to sin. H. H.



BUDDHIST TEMPLE, CEYLON.

WE have received a new Sunday-sch
Hymn Book in Hindustani prin
at the Church Mission Press at Luckn
It contains translations of most of
popular English children's hymns, such
"Around the throne of God in heave
"There is a happy land," "Safe in
arms," "Come, sing with holy gladnes
"Tell me the old, old story," "Jesus lo
me, this I know," "Onward, Christ
soldiers," &c., and some original hym
152 altogether. A Form of Childre
Service is appended.

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PRIZES to the amount of £3 are offe
for the best essays on the Duty,
Reward, and the Method of Missions to
Heathen prescribed in Holy Scripture as c
pared with, and illustrated by, Modern M
sionary Associations, to be sent in by
December next to H. Stokes, Esq., 7, Que
Parade, Bath, of whom further particul
may be obtained. Competition open to
on payment of one shilling to be sent
with the essay, which must not exceed
pages of ruled foolscap paper.

## THE MONTH.

HE Valedictory Dismissal of Missionaries on Friday, Oct. 2nd, will be an occasion of very special interest. We expected that it would have been the largest in the Society's history. If all the brethren and sisters sailing this season, either returning to their posts or going out for the first time, could have been present together, they would have numbered between forty and fifty. But two or three will have sailed before the day; and several others, who are not sailing till January, will take leave of the Committee at another meeting later on. There will, however, be an unusually large number as it is. The Dismissal will be at St. George's Hall, Langham Place, at 2.30 P.M. A second meeting, for young men and others who cannot attend in the afternoon, will be held the same evening at 7, at the Holborn Town Hall.

By the lamented death of the Rev. A. W. W. Steel, Senior Fellow and Tutor of Caius College, Cambridge, the Society has lost one of its most devoted friends and workers. He had been Secretary of the Cambridge C.M. Association for twenty-two years. He was bracketed Second Wrangler in 1859.

Two interesting Missionary Jubilees have lately been celebrated on the same day. One of the missionary career of Bishop Sargent in Tinnevelly, and the other of that of the Rev. W. Oakley in Ceylon. We give elsewhere in this number accounts of the proceedings on both occasions. We thank God for the work done by both these venerated men.

From comparative statistics prepared in connection with Bishop Sargent's Jubilee, it appears that in 1835, when he went to Tinnevelly, there were 8,693 Native Christian adherents living in 224 villages; now there are 56,287 in 1,008 villages. Then there were 114 communicants; now there are 11,246. Then there were 183 Native Christian teachers and *one* Native clergyman; now there are 700 teachers and 68 clergy. Then there were 2,257 boys and 147 girls in 112 schools; now there are 10,693 boys and 2,573 girls in 476 schools. Then the contributions of Native Christians were *nil!* now they are Rs. 33,057 (say £3,000) a year. The increase in *communicants, clergy*, and *girls* at school will be especially noticed. These figures belong to the C.M.S. districts only. The S.P.G. districts show a similar growth.

Important news from U-Ganda will be found on another page. It is distressing indeed that three converts should have been *roasted to death;* but we must praise God for their steadfastness unto the end. "Mujasi and his men mocked them, and bade them pray now if Isa Masiya (Jesus Christ) would rescue them from his hands. The dear lads clung to their faith, and in the fire they sang, *Killa siku tunsifu* (the hymn 'Daily, daily sing the praises'). . . . One of Mujasi's men was so impressed by the behaviour of our dear boys under torture of knife and fire that he has determined to learn to pray also." There had been twenty more baptisms.

Bishop Hannington, with the Rev. W. H. Jones (the lately ordained Native clergyman), started from the Rabai station (near Mombasa) on July 22nd, for U-Ganda, by the most direct route according to the map, but one never yet completely traversed by an Englishman. (Mr. Thomson reached the Victoria Nyanza, but not U-Ganda.) Mr. Douglas Hooper, with probably two other of the lay agents, was also starting for U-Ganda by the old route from Zanzibar. Both parties should be constantly remembered in prayer.

The Rev. E. A. Fitch and Mr. A. J. Copplestone are to begin the new Mission in Chagga, under Mount Kilima Njaro. Mr. J. A. Wray will continue at Teita. The Rev. A. D. and Mrs. Shaw are now again in charge at Rabai, and the Rev. W. E. Taylor is engaged there in linguistic work. The Rev. J. W. and Mrs. Handford continue at Frere Town, assisted by the new schoolmaster, Mr. T. England, and the Native pastor, the Rev. Ishmael Semler.

The first fruits of the Mission in U-Nyamwezi (one of the countries on the road to the Victoria Nyanza) have been gathered in. Mr. C. Stokes writes on July 5th, that seven converts were to be baptized on the 12th by the Rev. J. Blackburn.

Another cargo of 48 rescued slaves has been landed at Frere Town H.M.S. *Dragon*, 16 men, 19 women, 13 children. Some of them turn out to be brothers and sisters of those landed last November.

Mr. Mackay has sent some really beautiful specimens of printing the language of U-Ganda, comprising Morning and Evening Prayer, Baptismal Service, some sheets apparently containing the Creed, Lo Prayer, and Ten Commandments, and some prayers, and also seve hymns; all carefully and repeatedly revised by the three brethren U-Ganda, and printed on the spot. The Gospels and Acts are undergo thorough revision before being printed.

There have been disastrous floods at Osaka in Japan, and at H Kong and around Canton. At Osaka, Mr. Evington and his family w in some peril, but were mercifully preserved. At Hong Kong, Mr. has been very active in raising funds among the European community aid of the Chinese sufferers.

The Rev. J. B. Wood, of Abeokuta, writes:—

"The rains this year have been very much lighter than usual. In coast districts anxiety was felt regarding the growing crops, but in A kuta the anxiety was so great as to amount almost to a panic when it seen how little of last year's provisions remained, and that there was g danger that maize and other articles of food of this year were likely fail for want of rain. The heathen offered many sacrifices, and the Moh medans made charms and offered prayers. For some time this went on, still little or no rain fell. On the 8th of June the Christians held a gen prayer-meeting to beseech God to give this much needed blessing. The s day and on the two following days rain fell plentifully, and has continue fall at intervals during the last ten days. Thus God answered the prayer His people, and an impression has been made on many minds in consequen

"The war between the Ibadans and the Ekibis still continues, and the e inseparable from it continue. The Abeokuta Christians have resolved to general prayer-meetings weekly, in which to seek from God deliverance f these and other troubles with which the country is burdened."

On August 18th, about 120 members of the London Banks Pr Mission were entertained at the Church Missionary House by Mr. Ro Williams, jun., of the firm of Williams, Deacon, & Co., a member of C.M.S. Committee. After tea and coffee, Mr. Mantle exhibited, in library, magic lantern views of India and China, which were explai by the Revs. R. R. Meadows and G. Ensor. A meeting was subseque held in the large committee-room, which was addressed by the R E. S. Hodge and T. Walker, and Mr. Williams himself. An enjoy and profitable evening was spent.

The Cycle of Prayer for C.M.S Missions, used by many friends of Society, and particularly by those connected in any way with the Isling College, has been rearranged. Hitherto it has been a fortnightly cy but this period is an inconvenient one, and it is too short to take in Missions properly. After this year it will be a *monthly cycle*, w enables us to give a Mission like the Niger, or Travancore, or Fuh-K one day a month to itself, instead of being only a part of West Afric South India, or China. We hope readers generally all over the world now adopt this Cycle, and let their united prayers and thanksgiv ascend day by day to the Throne of Grace for a definite portion of the mission field. We shall publish the new Cycle in full in next mo Gleaner. Meanwhile copies of it can be obtained at the C.M. Hou

The *Church Missionary Sheet Almanack* for 1886 is now ready. year's issue was a great success, more than 50,000 copies being sold. pictures for the new one, which are arranged in the same attractive illustrate *the various modes of missionary travel* in different parts of world. The selection of daily texts, which again has been made by Rev. J. B. Whiting, is based upon the *Te Deum*, and very strikin illustrate the missionary bearings of that greatest of Christian hymns. specimen will be sent free on application.

We are asked by Archdeacon Henry Johnson to correct the statement page 101, that the Idzo Prayer Book is his translation. We regret the mist We should have said Archdeacon D. C. Crowther.

The hymn on page 93 of our August number ought not to have b appended to M. J. H.'s letter, but to R. D.'s letter in the May number, p 53. We regret this odd mistake.

Received for the C.M.S.:—5*s.* from an aged widow of a clergyman; for the Rev. E. J. Peck's Mission Steamer.

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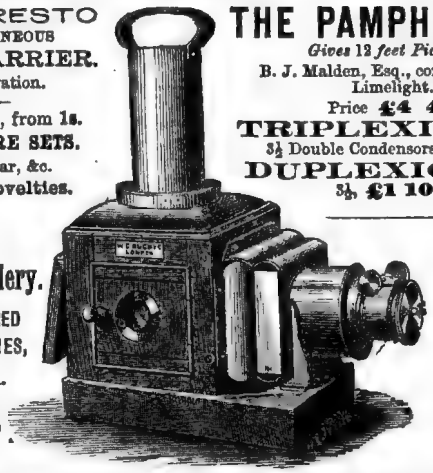

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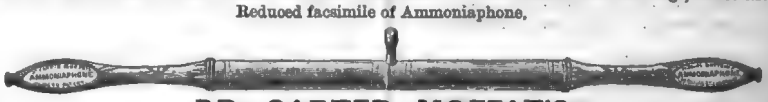

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*And Ruth said, Let me now go to the field, and glean.*
*And she went, and came, and gleaned in the field.*
RUTH ii. 2, 3.

HE · THAT · REAPETH
RECEIVETH · WAGES
AND
GATHERETH · FRUIT
UNTO · LIFE · ETERNAL

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VOL. XII.] [NO. 143.

# THE CHURCH MISSIONARY GLEANER.

NOVEMBER, 1885.

## MISSIONARY ALMANACK.

N. M. 6th .... 9.3 p.m.
F. Qr. 14th.... 10.0 p.m.

**November.**

F. M. 22nd .... 9.39 a.m.
L. Qr. 29th .... 1.57 a.m.

| | | |
|---|---|---|
| | | IN THE RESURRECTION OF THE BODY. |
| 1 | S | Dan. 12. 2. **22nd aft. Trin. All Saints.** Dan. 6. Heb. 11. 33 to 12. 7. [*E.* Dan. 7. 9, or 12. Rev. 19. 1—27. |
| 2 | M | Acts 4. 2. Preached, through Jesus, the resurrection from the dead. |
| 3 | T | Acts 17. 32. When they heard of the resurrection of the dead, some [mocked. |
| 4 | W | Acts 26. 8. Why . . . incredible that God should raise the dead? |
| 5 | T | 1 Cor. 15. 16. If the dead rise not, then is not Christ raised. [*at Bonny*, '75. |
| 6 | F | 1 Cor. 15. 17. If Christ be not raised, your faith is vain. *Josh. Hart mart.* |
| 7 | S | 1 Cor. 15. 33. Evil communications corrupt good manners. *1st Tamil ord.*, 1830.] [Luke 24. 13. |
| 8 | S | Hosea 13. 14. **23rd aft. Trin.** Hosea 14. Heb. 1. *E.* Joel 2. 21 or 3. 9. |
| 9 | M | 1 Cor. 15. 37. Thou sowest not that body that shall be. [*College, Fuh-Chow, opened*, 1883. |
| 10 | T | 1 Cor. 15. 44. It is sown a natural body . . . raised a spiritual body. *New* |
| 11 | W | 1 Cor. 15. 48. As is the earthy, such are they that are earthy. [*op.*, 1826. |
| 12 | T | Phil. 3. 21. Who shall change our vile body. *Trinity Church, Calcutta,* |
| 13 | F | 1 John 3. 2. We shall be like Him, for we shall see Him as He is. *H.* |
| 14 | S | John 11. 23. Thy brother shall rise again. [*Baker died*, 1878. [*Mrs. J. C. Hoare died*, 1883. |
| 15 | S | Ec. 12. 7. **24th aft. Trin.** Eccles. 11 and 12. Heb. 9. *E.* Hag. 2. 1—10, [or Mal. 3 and 4. John 4. 31. |
| 16 | M | 1 Cor. 15. 52. The trumpet shall sound, and the dead shall be raised. |
| 17 | T | Matt. 25. 32. Before Him shall be gathered all nations. |
| 18 | W | Rev. 20. 13. The sea gave up the dead which were in it. *Elmslie d.*, 1872. |
| 19 | T | John 5. 28. All that are in the graves shall hear His voice. |
| 20 | F | John 5. 29. They that have done good to the resurrection of life. *Mam-* [*boia Mission begun*, 1880. |
| 21 | S | John 5. 29. They that have done evil to the resurrection of damnation. *Lahore College opened*, 1870.] [or 7. John 7. 25. |
| 22 | S | Micah 4. 2. **25th aft. Trin.** Micah 4 and 5. 1—8. James 1. *E.* Micah 6 |
| 23 | M | 2 Cor. 5. 10. That every one may receive the things done in his body. |
| 24 | T | 1 John 4. 17. That we may have boldness in the day of judgment. |
| 25 | W | Heb. 11. 35. That they might obtain a better resurrection. *1st C.M.S.* [*Miss. landed in China*, 1844. |
| 26 | T | John 6. 44. I will raise him up at the last day. *Krapf died*, 1881. |
| 27 | F | 1 Thess. 4. 14. Them also which sleep in Jesus will God bring with Him. |
| 28 | S | Job 19. 25. I know that my Redeemer liveth: He shall stand at the latter day upon the earth.] [John 11. 17—47. |
| 29 | S | John 11. 25. **Advent Sun.** Is. 1. 1 Pet. 2. 11 to 3. 8. *E.* Is. 2, or 4. 2. |
| 30 | M | Col. 3. 4. **St. Andrew.** Then shall ye also appear with Him in glory. |

## MISSIONARY MEDITATIONS ON THE ACTS.

### XI.—The Martyr Missionary. (*Acts.* vii.)

THE first of a long line of faithful ones who have dared to speak the truth, and have suffered for the truth's sake. He was "a man full of faith and of the Holy Ghost." "Full of grace," too, "and power." Fit qualifications for the Lord's work. I will not say for Missionary work, for not *other*, though it may be *higher*, gifts are needed for that than for any work of the Lord. And all brethren are charged to be "always abounding in the work of the Lord." To all it is written, "Be filled with the Spirit."

Those who love ritual worship never love spiritual. "This *place*" was to Stephen's hearers essential to worship, and the "customs," or "rites." The drift of Stephen's preaching was to show that neither the one nor the other was either necessary or helpful to real access to God. "The most High dwelleth not in temples made with hands." Even "the prophet" revered by his hearers taught this.

Ah, his hearers were only hearers. Their hearts were unhumbled, their ears "uncircumcised." They could understand outward worship; to inward and spiritual they were strangers. So they "resisted the Holy Ghost." When men will not hear, they fight against God.

They, therefore, slew Stephen. It was a poor revenge. They could not slay the Holy Ghost. Paul may be in bonds, "the Word of God is not bound." The young missionary may fall a victim to clamour or to climate; the work goes on. It is the Lord's work, not his. He will use the instruments He chooses, and so long as He chooses.

Stephen's ministry seemed a failure. He had but just been set apart, but just begun a work full of hope in the future. And he was cut down. I think too we might have judged him to be lacking in tact and wisdom. To save him from such judgment, to encourage us to speak boldly in our day, God has expressly recorded "the wisdom of the spirit with which he spoke." Let me not measure success by visible results. The missionary history of the century affords abundant proof that the least hopeful missions have proved oftentime most fruitful.

"They stoned Stephen." But what is the pelting of stones to a man who can say, "I see Jesus"?

Yes, he saw Jesus "standing." Only once has He been so seen since He ascended into the heavens. Generally He is said to be *seated*. His great work of redemption was "finished." Therefore He sat down. No other priest sat. "Every priest standeth," daily ministering, offering again and again sacrifices which could not "take away sins." But this Priest offered only "one Sacrifice for sins," HIMSELF. All sufficient, he "sat down."

But when one of His members is suffering, I see Him "standing." He rises, to help, to sustain, to receive! What comfort is here! "He that toucheth you, toucheth the apple of His eye." "Saul, Saul, why persecutest thou Me?"

I will remember, too, that I see Him also "walking." "Walking in the midst of the golden candlesticks." His eye is ever on His Church, ever in the congregation, ever on each of His people. He "walketh in the midst" of them.

Shall I say that Stephen lived his short life for naught? I will rather thank God that it was so short, so abruptly closed. It has taught me, it has taught the Christian ages, not to measure life by length of days, not to estimate service by seen success, not to be resentful if stones are cast at us; but rather to lose sight of self in the sight of Jesus; to witness for Him while He spares, to "fall asleep" when He bids. J. E. Sampson.

## THE VALEDICTORY DISMISSAL.

RIDAY, October 2nd, proved, as we anticipated, to be a day of very deep interest. Although several missionaries who had been expected to take leave of us that day were not present—two or three being unable to be in London, one or two others awaiting the verdict of the Medical Board, and five or six whose "dismissal" was deferred because they are not sailing till after Christmas—yet there were thirty (including nine wives) who were gathered together to receive their "Instructions," and be commended to God in prayer. For *West Africa* there was Miss Ansell, returning to her post as head of the Annie Walsh School at Sierra Leone; and the Rev. J. W. and Mrs. Dickinson, appointed to Lagos. (Miss Littlewood, who is also going to Lagos, was kept away by indisposition.) For *East Africa*, Mr. and Mrs. Stuart Watt, and Miss Harvey, new labourers. For *Egypt*, Dr. F. J. and Mrs. Harpur, going to Cairo until plans are matured for their settling at Aden to begin the proposed Medical Mission there. For *North India*, the Rev. P. Ireland Jones, M.A., late Vice-Principal of Ridley Hall, Cambridge (with Mrs. Jones), who goes out as Principal of the Divinity School at Calcutta; and the Revs. C. H. Bradburn and T. F. Robothan, of Islington College. For the *Punjab*, the Rev. R. Clark, the veteran senior missionary, who founded the Mission there in 1851; the Rev. Egerton Corfield, B.A., Camb., and Mrs. Corfield, appointed to Batâla; the Rev. A. E. Day, of Islington College; and Dr. S. W. Sutton, appointed to establish

# A Word for Departing Missionaries.

"Not by might, nor by power, but by My Spirit, saith the Lord."—Zech. iv. 6.

## THREE ASSURANCES.

"We have received . . . . the Spirit which is of God, that we might know the things that are freely given to us of God."—1 *Cor.* ii. 12.

"The anointing which ye have received of Him abideth in you."—1 *John* ii. 27.

"He shall teach you all things."—*John* xiv. 26.

## THREE PRECEPTS.

"Walk in the Spirit."—*Gal.* v. 16.

"Praying in the Holy Ghost."—*Jude* 20.

"Endeavouring to keep the unity of the Spirit in the bond of peace."—*Eph.* iv. 3.

## THREE PRAYERS.

"That He would grant you . . . to be strengthened with might by His Spirit in the inner man."—*Eph.* iii. 16.

"That ye may abound in hope, through the power of the Holy Ghost."—*Rom.* xv. 13.

"The communion of the Holy Ghost be with you all."—2 *Cor.* xiii. 14.

a Medical Mission at Quetta, on the borders of Afghanistan. For *Western India*, the Rev. E. J. Jones, of Islington College. For *South India*, the Rev. Thomas Walker, M.A., late curate of of St. James's, Holloway, and the Rev. A. K. Finnimore, of Islington College, and Mrs. Finnimore, appointed to Tinnevelly. For *Ceylon*, the Rev. S. Coles, a veteran missionary to the Singhalese, going back to take up the work of training Native teachers. For *Mid China*, the Rev. G. W. Coultas, of Islington College. For *Japan*, the Rev. J. and Mrs. Williams, returning to Tokio; and the Rev. W. J. Edmonds, late of the Nyanza Mission, with Mrs. Edmonds. For *North-West America*, the Rev. S. Trivett, returning, with Mrs. Trivett, to the Blackfoot Mission, Saskatchewan.

Among the new missionaries who will be going later, and for whom prayer was also asked, are the Rev. H. Sykes, M.A., Curate of All Saints', Hereford, appointed to Lagos; Dr. S. T. Pruen, to East Africa; Dr. Henry Martyn Sutton (brother of Dr. S. W. Sutton, mentioned above) to Baghdad; also the Rev. R. Elliott, M.A., late of the Santâl Mission, who is going to Gaza as a medical missionary. If to these are added two or three missionaries now at home on sick leave, who will probably be returning to the field, and also some twenty who have gone out during the summer, we get a total reinforcement of sixty, including the wives of some. Let us thank God for this. Yet there are several important posts vacant, especially in India; so we want earnest prayer that men may be raised up for them.

The Valedictory Dismissal was held in the afternoon at St. George's Hall, Langham Place. It was good to see the venerable President, Lord Chichester, in his wonted place; and good to see, ranged on the platform just behind him, the brethren and sisters to be taken leave of. There was the old veteran of five-and-thirty years' service, Robert Clark, conspicuous by his white hair and beard; there were the young clergyman, the young doctor, the young wife, and the maiden too, full of eager hope, and with a deep sense also, we doubt not, of their own helplessness and entire dependence on the Lord. It was good to see the large hall crowded with more than a thousand sympathising friends; and, best of all, to be assured that the Great Master Himself was in the midst of us. The General Instructions were read by the Rev. R. Lang. (These are published in the *C.M. Intelligencer*, and are very important and impressive.) The individual Instructions were read by the secretaries in charge of the different missions, Mr. Lang taking Africa, Mr. Gray India, and Mr. Fen the rest; and each missionary replied in a few words. The the Rev. Talbot Greaves, of Clifton, addressed the departin brethren and sisters, and the Rev. G. F. Head, of Christ Churc Hampstead (Bishop Bickersteth's successor), offered the com mendatory prayer. Altogether it was a most stirring and solem occasion.

Never before has there been so large an assembly at a Di missal; and the evening saw another gathering unprecedente in a different way, for it was the first of the kind ever *held b* the Society. It was a meeting in Holborn Town Hall, for youn men and others unable to come in the afternoon to see and hea the departing missionaries. The Lay Secretary, General Georg Hutchinson, presided, and the Editorial Secretary introduced th missionaries successively to the meeting. Ten of them mad short speeches of from three to ten minutes each. They wer not arranged in the order of the countries to which they wer going, but grouped as follows:—First came three who are re turning to the fields they have already laboured in—Mr. Coles, c Ceylon; Mr. Williams, of Japan; and Mr. Trivett, of Saskat chewan. Then three new medical missionaries—Dr. Sutton fo Quetta, Dr. Pruen for East Africa, and Dr. Harpur for Egypt who also represented three Universities, London, Durham, an Dublin. Then three new men from Islington College—Mr Bradburn for North India, Mr. Finnimore for South India, an Mr. Jones for Western India. Lastly, a representative of Cam bridge in Mr. Walker (of St. James's, Holloway), for Tinnevelly Between the groups bright hymns were sung. Two other speaker followed, viz., the Rev. D. G. Williams, the African clergyman fron Sierra Leone, and the Rev. C. C. McArthur, of Norfolk, to giv a farewell word to both the missionaries and the audience. Th greatest enthusiasm prevailed throughout, Mr. Walker and Mr Williams especially being cheered again and again. This meetin was an experiment. It was not advertised, but was merely mad known by circulars, chiefly through the C.M.S. Lay-Workers Union for London. The audience did not exceed 400 in number but nearly all were young men, and the Society will certainly b encouraged to make a gathering of the kind a regular institution If the Cry of the Heathen and the Call of God go home by the power of the Holy Spirit to the hearts of our young men, we shall surely see great things.

# JAMES VAUGHAN.

## A Chapter in Indian Mission Life.

By the Rev. William Burnet, M.A., *Vicar of Crimplesham-with-Stradsett.*

THE day has almost gone by when the title of Missionary to the Heathen can be either used by some as a reproach, or regarded by others as necessarily a special distinction. Compared with the vastness of the field, the labourers are indeed few; but, in the aggregate, the men sent forth by the various branches of the Christian Church are a very numerous body. In this advanced corps of Christ's army there are, however, several degrees of honour. Some there are who, if they do not rise, like David's mighty men, to the very first rank, certainly attain to the second. Such an one was the Rev. James Vaughan, of Bengal, who early in 1882 fell at his post, leaving behind him fragrant memories of successful self-denying labours which will not soon be forgotten. A brief record of his call into the vineyard, his work, and his views about its ultimate issues, may, we trust, not only interest our readers, but provoke them to emulate his zeal for the extension of the Redeemer's kingdom.

(I.) The preparation of God's workmen for their life-work often beautifully illustrates the wisdom of His providence as well as the richness of His grace. So it is in the present case. James Vaughan was a native of Hull, the only child of a pious, praying mother. Although his early child-life was very unlike that of St. Augustine, it might well have been said to her, as Ambrose said to Monica, "The child of so many prayers can never perish." At first he seemed heedless and thoughtless, but his parent's strong, persevering faith was soon abundantly rewarded. One night, as he lay asleep, she came and poured out her soul before God by his bedside for his salvation. The next morning, when he awoke, he was conscious of a feeling of awe, and felt such a sense of sin as a child might be capable of receiving. This he afterwards regarded as the first stirring of the life of God in his soul. From that time he became an earnest seeker after the truth, and gave himself up to the Lord's service.

While still engaged in business, he was appointed superintendent of the Sunday-school connected with the Mariners' Church, and joined a band of zealous young men that on Sundays visited the sailors in the docks. Amongst these was one who afterwards went out as a missionary, the late Rev. A. Dibb, of Tinnevelly. At the age of twenty-one he gave up business, and became a Scripture reader at St. Stephen's, Hull. In this capacity he exhibited remarkable zeal and discretion in contending with Romanism, Socinianism, infidelity, and all the other forms of error and evil abounding in such a seaport town as Hull. One instance of this seemed especially to mark him out for usefulness in foreign service: he learned Irish, a difficult accomplishment which few Englishmen have achieved, in order to gain a hearing from the many low Irish in the parish. Thus faithful in a little, he was gradually qualifying himself for a wider and higher sphere.

A growing desire to carry the Gospel to the heathen led him to learn Greek from his vicar, the Rev. J. Deck. Eventually he was accepted by the Church Missionary Society, and admitted to their college at Islington. There he won the highest opinion of his character from the then principal, the Rev. C. F. Childe. Writing of him, he said, "I never had a pupil, and have known very few in any sphere, who have commanded more of my esteem and affection than dear Vaughan." Having passed through the usual course of training, he was ordained, with his friend Mr. Dibb, at Christmas, 1854, and in the following June sailed for Calcutta.

BRAHMINS WORSHIPPING IN THE RIVER GANGES.

Such were the steps by which he was guided, by the hand of God, to the great work for which he was so peculiarly fitted.

(II.) The general features of that work now claim our attention.

He was, as he afterwards said with great truth, something of an universalist in Missions. Most missionaries devote themselves exclusively to some one branch of the work; but Mr. Vaughan, at different times, was engaged in almost every department. For a short time at first he was employed in the English Mission School and Orphanage at Mirzapore. Here eighty boys, children of Native Christians or orphans, were under his charge. Acting on the principle of self-help, which he firmly maintained throughout his ministry, he insisted on the parents contributing to the support of their children. "So long," he remarked, "as our Christians do not help themselves, they will never help us in the great work we have in hand." Teaching was not his special forte, and yet it is all the more remarkable that he was keenly alive to its importance.

But Mr. Vaughan's own energetic temperament found its most congenial sphere, not in the monotonous routine of the school or college, but in open-air preaching. Now in the crowded streets and bazaars of Calcutta, now in the secluded villages of Bengal, he loved to raise the standard of the Cross before the benighted Hindus. "I know nothing," he said, "more interesting and enjoyable than an itinerating preaching tour." Sometimes he would take a boat and follow the winding course of the Ganges, and, wherever he could gather the natives round him, deliver his message. At another time he would sally forth with a band of catechists, carrying a tent, and plunge into the more remote, inaccessible regions. Here from the steps of some idol-temple, or under a spreading tree, he would speak of eternal life.

And what, it may be asked, were the results? Not often, of course, were they evident or immediate. The seed cast on the waters is generally not found until after many days. "We must not ask," he himself wisely observed, "how many converts do you get by preaching? but what is the effect in a general way upon the people?" Still, he was now and then heartened on by sensible signs of God's blessing.

"On one occasion we were preaching in a large and important village, noted as the abode of many Brahmin families. A congregation of the common people had come round, and were listening with respect and attention to the message, when a party of Brahmins appeared on the scene. It was but too evident they were bent upon silencing the preacher. He was plied immediately with a host of subtle and captious questions; as he essayed to answer one query others poured in on every hand. Long and wearily did he strive for a hearing; it was all in vain; he was hooted, ridiculed, reviled. Then arose the shout of victory, 'Hori Bol! Hori Bol!' Saddened and humbled at his failure, he turned his face towards his tent; he seemed to be vanquished, though he knew he was not. As he slowly and sadly retired he perceived steps following him; he said nothing; at length, when he had got to the outskirts of the village, a man approached him. He recognised him as one who, during the whole scene of tumult, had stood at his elbow and striven to listen. 'Sahib,' said the speaker, 'I am the goldsmith of this village; I wish to tell you my story. Seven years ago a missionary came to our village as you have done to-day; he preached as you have preached; he was opposed, hooted, reviled, as you have been. I listened to his preaching; I heard what I had never heard before. He put into my hand two or three tracts. I went to my home; I pondered on what I had heard; I read the tracts, and, bless God, from that day to this I have never bowed down to an idol. Here, alone in my own house, I have for seven years back been worshipping the one true and living God.' Need we say that with joy in our hearts and praise on our lips we returned to our tent? God had sent us that message of praise to cheer us on our way; but who the missionary was who had seven years before scattered the living seed we know not. The day will declare it."

*(To be concluded.)*

## THE LATE EARL OF SHAFTESBURY.

ALTHOUGH the great and good man whose loss all England has been mourning is more identified in the public mind with Home than with Foreign Missions, he was heartily interested in the cause of the evangelisation of the Heathen and Mohammedan world, and in that of the C.M.S. in particular. And this, not merely as a Christian man sympathising in a general way with any Christian work, but as an active helper who knew what he was helping. Lord Shaftesbury's mind was by no means absorbed in the multifarious work he did for the poor of England, to the exclusion of the foreign field. On the contrary, of three great Mission fields in particular he had a comprehensive and a detailed knowledge, viz., China, India, and the Turkish Empire. With regard to China, he was a prominent leader of the anti-opium agitation, and few men were more fully acquainted with the evils opium had wrought among the Chinese. As to India, Lord Shaftesbury was a high authority on Indian subjects generally, and some of his greatest speeches in the House of Lords were made in connection with them. And as to the Turkish Empire, he was from first to last closely mixed up with almost all the missionary enterprises there. He was the friend and supporter of Bishop Gobat, of the Society for Promoting Female Education in the East, of the British Syrian Schools, and of the great Missions of the American Board. Moreover, he was frequently in communication and co-operation with the C.M.S. when important Oriental and Indian questions arose.

Lord Shaftesbury, though a Vice-President of the C.M.S., did not often appear on the platform at its anniversaries. Through the May meeting weeks he sat morning, noon, and night in the chair for institutions of which he was president, and other societies could not always claim his presence. But he did speak at the C.M.S. Annual Meeting, viz., in 1842 and 1845 (as Lord Ashley), and in 1856, 1864, and 1881. On the last occasion he made an admirable speech, referring especially to two of the fields above mentioned, Turkey and India. We give three short passages:—

"I hope we shall not be discouraged, and think it is vain to make any attack on the strongholds of Mohammedanism. It is true we must exercise very great caution. I believe if we were too openly aggressive now we should stir up a spirit of fanaticism, and perhaps retard the progress of Christianity among the people for more than a quarter of a century. But there is no reason why you should not have, if not an army of aggression, at least an army of observation. The whole system of Mohammedanism is crumbling fast; like the walls of Jericho it will fall down, and you, being on the spot, will then rise up to take possession."

"The progress of Christianity in India is perfectly incredible to those who look at it, and know the extent to which it has attained. Only yesterday I heard from three great authorities the confirmation of that statement. I heard it from that good man Sir Richard Temple; from that good man Sir Bartle Frere; and from that right good man the Rev. Narayan Sheshadri. They informed me that the progress of Christianity in India was perfectly indescribable, not visible always to the naked eye, but under the surface, and I think that at the time of God's good season it will crop up and bear a notable harvest. But the world in which we live is so apt to judge of what it sees, and not by what labours are put forth, that it often arrives at a hasty, and sometimes a cruel judgment. I remember the number of sneers and scoffs that were thrown not so very long since upon missionary work. Our operations were said to be childish and contemptible. These people laughed at the idea of bringing into the kingdom of Christ those abject races. We were not able then to furnish such answers as we can give now, and an infinitely better answer will be able to be given within a very short time."

"I was in the India Office a short time in the year 1829. Little then was done, but all the pamphlets and all the speeches said, 'What have you done for India? If you retire from India now, there will be no trace except the trace of the ourang-outang or the tiger.' That could never be said now. Look at what has been done for her financial and commercial prosperity; and, above all, look at what has been done for the advancement of the kingdom of Christ, and for sowing the seeds of eternal life among those countless millions."

But why was this noble Christian Englishman never President of the C.M.S.? For a very simple reason, viz., that in 1835, before the young Lord Ashley had taken the position he afterwards did, another Christian nobleman, already then in the Upper House, became President, and, thank God! is still President

to-day, after more than half a century of most devoted and valuable service to the cause. And we may well conclude by quoting Lord Chichester's touching words regarding Lord Shaftesbury, spoken, on the day after the latter's death, at the C.M.S. Valedictory Dismissal:—

"I am sure many of your thoughts, as well as my own, are dwelling upon the death of my old and valued friend, Lord Shaftesbury. In his removal I have lost a very old and indeed valued friend. But our country also, and the whole of the people of the country, have, in my opinion, and especially the poorer and working classes, lost thereby their most useful and devoted friend. It has long been my desire, and it ought to be still more so now, more seriously and solemnly to endeavour very humbly to follow in the steps of that noble Christian life, because I do really believe that that good man was following the example of the Saviour in the patience, the perseverance, and unflinching energy, in the face of difficulties and opposition, with which he carried on those many works of mercy and Christian charity in which he was engaged."

## THE NEW C.M.S. CYCLE OF PRAYER.

IN fulfilment of our promise of last month, we give the new Cycle of Prayer to be used by the Society's friends from the 1st of January, 1886. It is hoped that friends everywhere will adopt it. Copies may be had at the C.M. House, free; or on a sheet for hanging up, with an engraving, one penny.

1st Day. For the *Church of Christ*, that it may be filled with a Missionary spirit. For the *World*, that the way may be prepared for the Lord's return.

2nd. AFRICA: *Sierra Leone.* (1).—The Native Church: its Parishes, Clergy, Schools, &c.; its outlying Missions: Bullom, Quiah, Sherbro. (2).—The Society's Educational Work: Fourah Bay College, Grammar School, Annie Walsh Female Institution. (3).—Port Lokkoh Mission. (4).—The Bishop.

3rd. AFRICA: *Yoruba Mission.* (1).—Lagos: the Native Church, its Parishes, Clergy, Schools, &c. The Society's Work: Christ Church, the Training Institution, Female Institution, Grammar School, &c. (2).—Other stations in the coast districts: Badagry, Leke, Ode Ondo, &c. (3).—The Interior: Abeokuta, Ibadan, &c.

4th. AFRICA: *Niger Mission.* (1).—The Delta, Brass, Bonny, Okrika, New Calabar. (2).—The Upper Niger: Onitsha and Out-stations, Gbebe, Lokoja, Kipo Hill. 3.—The Native Bishop and Archdeacons. (4).—*The Henry Venn* Steamer.

5th. AFRICA: *East Africa Mission.* (1).—Mombasa: Frere Town, Freed Slave Settlement; Rabai (Kisulutini); Kamlikeni, &c. (2).—The Interior: Taita and Chagga. (3).—The Bishop. (4).—*The Henry Wright* Steamer.

6th. AFRICA: *Nyanza Mission.* (1).—Stations on the Road to the Lake: Mamboia, Mpwapwa, Uyui, Msalala. (2).—U-Ganda.

7th. THE MOHAMMEDAN WORLD. (1).—Generally. (2).—Egypt and Soudan. (3).—Arabia. (4).—Persia; Julfa. (5).—Baghdad.

8th. PALESTINE: (1).—The Society's Mission: Jerusalem, Nablûs, Nazareth, Haifa, Jaffa, Gaza, Salt, Hauran; Diocesan School, Preparandi Institution, Medical Missions, Schools, &c. (2).—The Eastern Churches. (3).—The Jews.

9th. INDIA: *Calcutta and Bengal.* (1).—Calcutta: Old Church, Divinity School, Mohammedan Mission, Calcutta C.M. Association, Schools, Out-stations (Agarpara, &c.). (2).—Burdwan, &c. (3).—Krishnagar: Native Congregations, Itinerancy, Training School. (4).—Bhagalpur. (5).—Native Pastorates and Church Councils. (6).—The Bishop of Calcutta and the Corresponding Committee.

10th. INDIA: *North-West Provinces, &c.* (1).—Benares, Jaunpur, Azimgarh. (2).—Gorakhpur: Christian Villages, &c. (3).—Allahabad: Divinity School, Christian Village, &c. (4).—Lucknow and Faizabad. (5).—Agra: St. John's College, Secundra, Mattra, Aligarh. (6).—Mîrat and Out-stations. (7).—Central Province: Jabalpur. (8).—Native Pastorates and Church Council.

11th. INDIA: *Punjab.* (1).—Amritsar: High School, Girls' Schools, Medical Mission; Clarkabad Christian Village; Narowal and other Out-stations; Batâla. (2).—Lahore: Divinity School. (3).—Kotgur, Kangra, Simla. (4).—Pind Dâdan Khan, Mûltân. (5).—Kashmir: Medical Mission. (6).—Afghan Frontier Missions: Peshawar; Bannu, Dera Ismail Khan. (7).—Beluch Mission: Dera Ghazi Khan; Quetta. (8).—Sindh: Karâchi and Hydrabad. (9).—The Native Church Council. (10).—The Bishop of Lahore and the Corresponding Committee.

12th. INDIA: *Bombay and Deccan.* (1).—Bombay: Robert Money School, Mohammedan Mission, &c. (2).—Poona: Divinity School, Junir Itinerancy. (3).—Nasik and Sharanpur. (4).—Malegâm and Out-stations. (5).—Aurungabad. (6).—The Bishop and the Corresponding Committee.

13th. INDIA: *Madras and Tinnevelly.* (1).—Madras: Native Pastorates and Church Council, Mohammedan Mission, &c. (2).—Ootacamund. (3).—Tinnevelly Pastorates and Church Councils: Palamcotta, Mengnanapuram, Dohnavur, Suviseshapuram, Paneivilei, Panikulam, Nallur and Surandei districts. (4).—North Tinnevelly: Vageikulam and Strivilliputtur districts. (5).—Sarah Tucker Schools, High Schools, Training Institution, &c. (6).—The Bishop of Madras, the Assistant Bishops for Tinnevelly, and the Corresponding Committee.

14th. INDIA: *Telugu Mission.* (1).—Masulipatam: Noble High School, Training Institution, &c. (2).—Ellore and Bezwada. (3).—Raghapura (4).—Dummagudem.

15th. INDIA: *Travancore and Cochin.* (1).—Native Pastorates and C Councils. (2).—Cottayam: College, Cambridge Nicholson Institutio (3).—Tiruwella, Allepie, Alwaye Itinerancy, &c. (4).—Cochin: Trichu Kunnankulam. (5).—The Syrian Church. (6).—The Bishop.

16th. INDIA: *The Hill Tribes.* (1).—Santâl Mission, Bengal: Ta Bahawa, Hirampur, Bhagaya, Godda. (2).—Pahâri Mission, Santâlia. Gônd Mission, Mandla, Central Province. (4).—Bheel Mission, Khe Râjputâna. (5).—Koi Mission, Godavery district. (6).—Arrian M Travancore.

17th. CEYLON AND MAURITIUS. (1).—Colombo and Cotta: Gall Church, Colombo Tamil and Singhalese Missions, Cotta districts, Schoo (2).—Baddegâma district. (3).—Kandy and Kurunegâla: Singhalese C gations and Itinerancy: Trinity College, Kandy. (4).—Tamil Cooly M (5).—Jaffna district. (6).—Native Church Councils, &c. (7).—Mau Work among Hindu Coolies, Chinese, Creoles, &c. (8).—Seychelles Is African Industrial Home, Venn's Town. (9).—The Bishops of Colomb Mauritius.

18th. CHINA: *As a whole; South China.* (1).—The Chinese generally, and evangelistic work in all the Provinces. (2).—Hong- C.M.S. Mission. (3).—Canton and Out-stations. (4).—Extension to W Qwan-tung. (5).—The Bishop.

19th. CHINA: *Fuh-Kien Mission.* (1).—Fuh-Chow City. (2).—Dis Lo-Nguong, Ning-Taik, Ku-Cheng, Hok-Chiang, &c. (3).—Hok-Ning: M Mission. (4).—Theological College, Schools, Bible-Women. (5).— Pastorates and Church Councils.

20th. CHINA: *Mid China.* (1).—Shanghai. (2).—Ningpo City an trict: Native Pastorates, College, &c. (3).—Shaou-hing. (4).—Hang- Hospital, &c.; Chu-ki District. (5).—The Bishop.

21st. JAPAN. (1).—The Empire and its rulers. (2).—Nagasaki, Kago &c. (3).—Osaka: Out-stations, Theological College. (4).—Tokio. Hakodate; Aino Mission. (6).—The Bishop.

22nd. NEW ZEALAND. (1).—The Maori Church: the Settled Pa Schools, Clergy; the Native Church Boards. (2).—The Training Insti (3).—The Hau-hau and other semi-heathen Natives. (4).—The Bish Auckland, Waiapu, and Wellington, and the C.M.S. Mission Board.

23rd. NORTH-WEST AMERICA: *Dioceses of Rupert's Land, Qu'A Saskatchewan.* (1).—Red River Parishes and Indian Settlement. (2). lying Stations in Manitoba. (3).—Qu'Appelle: Touchwood Hills. Devon, &c. (5).—English River: Stanley. (6).—Prince Albert, Batt Asisippi. (7).—Blackfoot and Blood Missions. (8).—The Bishops.

24th. NORTH-WEST AMERICA: *Dioceses of Moosonee, Athabasca, Ma River.* (1).—Moose Factory; Albany and Southern Out-stations in Moo (2).—York, Churchill, &c. (3).—Eskimo Missions. (4).—Athabasca Fort Chipewyan. (5).—Peace River District. (6).—Great Slave Lak trict. (7).—Mackenzie District: Fort Simpson, &c. (8).—Tukudh M (9).—The Bishops.

25th. NORTH PACIFIC MISSION. (1).—Metlakahtla. (2).—Nas Skeena Rivers: Kincolith, Hazelton, &c. (3).—Queen Charlotte's Is Hydah Mission. (4).—Kwa-gutl Mission, Alert Bay. (5).—The Bisho

26th. NATIVE CLERGY AND TEACHERS. (1).—The Pastors. (2 dained Evangelists. (3).—Catechists. (4).—School teachers, (5).— teachers: School-mistresses, Bible-women, &c. (6).—Wives and famil

27th. PROVISION AND PREPARATION OF LABOURERS. (1).—That th men may be engaged. (2).—The Universities, and Theological Colleges —Islington College: the Principal, Tutors, Students. (4).—Candidates preparation at Reading and elsewhere.

28th. MISSIONARIES' CHILDREN, WIDOWS, SICK AND RETIRED MISSION &c. (1).—Families of Missionaries abroad. (2).—The Children's Home —Widows and children of deceased Missionaries. (4).—Sick Missio (5).—Retired Missionaries.

29th. HOME WORKERS. (1).—Preachers and Speakers. (2).—Asso and Hon. District Secretaries. (3).—Local Secretaries, Treasurers, &c. Collectors, Working-Parties, &c. (5).—Church Missionary Unions, C Unions, Lay-Workers' Unions, Ladies' Unions, Clergy Unions, &c. Juvenile Workers.

30th. THE CHURCH MISSIONARY COMMITTEE AND OFFICERS. (1). General Committee. (2).—Standing Committees, viz.: Correspondence, Finance, Estimates, Patronage, Clerical. (3).—Sub-Committees. (4). Secretaries. (5).—Assistant Secretaries and Office Staff. (6).—The Pu tions.

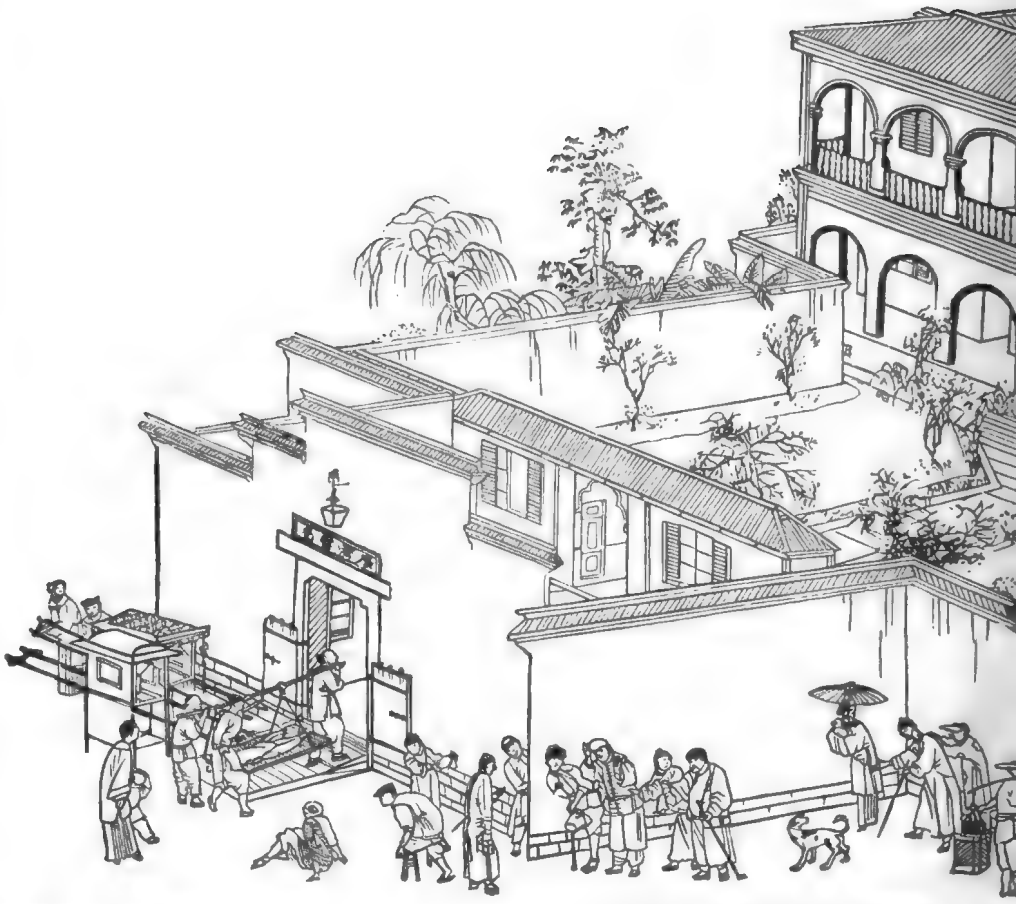
31st. OTHER SOCIETIES AND MISSIONS. (1).—Church of England Soc Society for the Propagation of the Gospel, Society for Promoting Ch Knowledge, South American Missionary Society, Church of England Z Society, Universities' Missions, Missionary Leaves' Association, &c. (2).— English Societies: Bible Society and Religious Tract Society, London, Wes Baptist, and other Missionary Societies, China Inland Mission, Female E tion and Indian Female Instruction Societies, &c. (3).—Scotch and Foreign Missions. (4).—Continental Missionary Societies: Basle, Paris, &c. (5).—American Missionary Societies.

*N.B.—It is assumed that the Missionaries and Native Christians a Station, and the Non-Christian populations generally, will be prayed addition to the topics separately specified. A complete List of all the Missio is given in the Annual Report, and in the Pocket Book, Pocket Manual, &c*

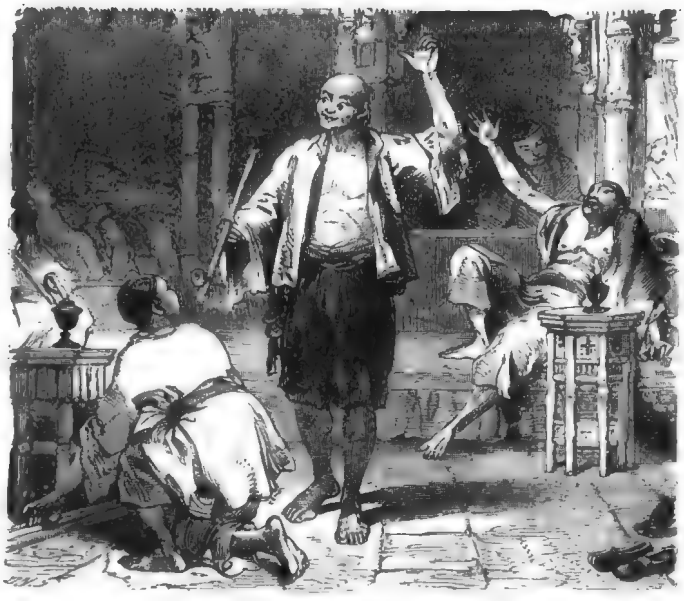
# THE NEW HOSPITAL AT HANG-CHOW.

THE Society's medical work in China owes its origin to a peculiar circumstance. In 1860 an Indian civilian, led by conscientious motives to relinquish his office as a collector of the opium revenue, placed at the Society's disposal, for the benefit of opium-smokers in China, the savings of his official life, amounting to £3,000. By a remarkable coincidence, just as the news of this donation reached Ningpo, a large number of opium-smokers from a distant part of the Che-Kiang province came up to seek relief from foreign doctors. As no regular practitioner could receive them, the late Rev. F. F. Gough, then missionary at Ningpo, after much prayer and consultation, took the sufferers into his compound, and in the course of three months admitted in succession 133 patients. The anxiety and the strain on tact and temper were very great. The patients, under the influence of the craving for the drug, resorted to every means to obtain relief. Many went back to their evil practices, but some were, it is hoped, permanently cured. All had the Gospel preached to them, and one was baptized before he left. There were not a few who with sincere gratitude bade farewell to their Christian benefactor.

The same year Mr. Gough returned to England, and for some years the work was discontinued.




THE NEW HOSPITAL AND MEDICAL TRAINI
*(The patients sketched are not imaginary, bu*



CHINESE OPIUM-SMOKERS.

In 1869 another attempt was made by Mr. (afterwards Bishop) Russell, and an opium hospital was opened under the care of Dr. Meadows. In 1871 Dr. Galt was sent out by the Home Committee, specially appointed to commence an Opium Refuge in Hang-Chow. In this hospital, for seven years, Dr. Galt worked patiently and efficiently. He also experienced to the full Mr. Gough's trials. But he was not without encouragement. From fifteen to twenty opium patients were received and discharged cured every month, and an average of 4,000 out-patients afflicted with other maladies were treated free of charge every year. From 1878 to 1881 the hospital was without a qualified practitioner; but in 1881 Dr. D. Duncan Main went out to take up the work, and is still carrying it on with efficiency and success. The number of patients created during 1884 were 4,707, and the diseases from which these sought relief were as varied, and in many cases as complicated, as any that would come under the experience of the staff of a London h
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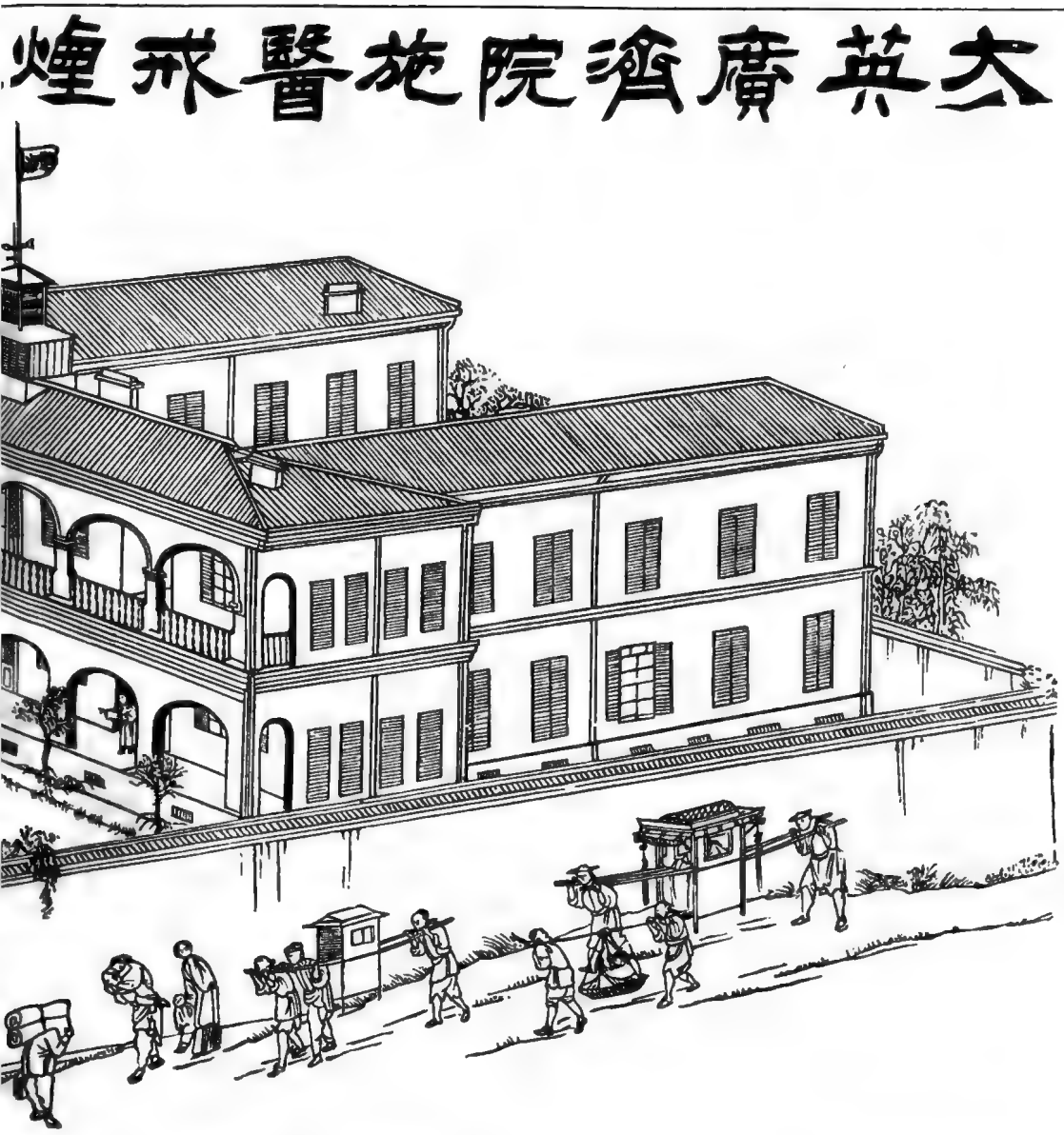


ANG-CHOW. (*Fac Simile of a Sketch by Matthew Tai.*)
*r. Elwin, who is in England, recognises some of them.*)

less than 519 minor
, all but one being suc-
ons were ventured upon,
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treated as in-patients,
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done.
ch Dr. Galt for seven

years, and Dr. Main for three years, carried on their work is shown in the small picture in the right-hand corner of this page. It had long proved inadequate to the demands made upon it; but no remedy was forthcoming. About two years ago Mr. W. C. Jones, of Warrington, placed at the Society's disposal a sum of money to be devoted to the development of a Native Christian agency in China and Japan. As medical, no less than theological, training was included in the project, a part of this gift was set aside for the erection of a building more suitable for carrying on the business of the Hospital and Medical School. The foundation-stone of the new building was laid by Bishop Moule on October 3rd, 1884, and the hospital was opened in the spring of this year.

The finished building is seen in the larger picture. It will give accommodation for seventy in-patients, and comprises waiting rooms, dispensary, chapel, lecture rooms, and all other requisites for the carrying on of the work.

It is interesting to know tha
many English and America
friends in China, and even th
mandarins of Hang-Chow, showe
their appreciation of the enterpris
by contributing over 450 dollar

We regret to say that a seriou
riot occurred at the hospital o
the evening of July 29th. Dr
Main was away for a few days
much-needed rest, and there bein
a great festival that day at th
adjoining temple of Kwan-yin, tw
zealous Chinese Christians opene
the hospital mission-room fo
preaching. The mob attracte
by the festival was in a violen
humour, and the two Christian
found it necessary to close th
room; whereupon a resolute attac
was made on the hospital, i
which there were at the tim
more than fifty patients. Bisho
Moule, whose house is in anothe
part of Hang-Chow, was sent fo
and he appealed to the Chines
authorities. They behaved ex
tremely well, sending soldiers an
policemen to disperse the mo
and protect the building; bu
property was destroyed to a
amount exceeding 100 dollars.

The Rev. A. Elwin, of th
Hang-Chow Mission, but now a
home, writes: "A cot can b
endowed for one year for fou
guineas. Perhaps there are friend
who would be willing to endow
bed for a year or more."

(*The Chinese characters at the top o
the picture indicate that the building poi
trayed is "The Great English extensive
Benevolent Institution for curing Opium
Smoking and other diseases, and fo
training in the Western Healing art.*")

THE OLD OPIUM HOSPITAL, HANG-CHOW.

## WESTERN INDIA: "LIGHTS AND SHADOWS."

E have many times referred, in the GLEANER, to the "lights and shadows," the trials and triumphs, of the missionary's life. Perhaps no better illustrations of these could be given than the two cases mentioned below, related by the Revs. F. G. Macartney and A. Manwaring in their annual reports. The first, from Mr. Macartney, refers to the death, after a good and useful life, of one of the Native Christian Agents, and may be regarded as one of the "lights" of the Missionary's experience:—

Of those removed by death during the year one merits a few words "In Memoriam." Vishwas Burday was one of the more prominent of the Native Agents, being one of the few Brahmans who have joined the Church of Christ in Western India. He was baptized about twelve years ago by the Rev. W. A. Roberts at Malegaon, where he was engaged as a clerk in the Berar Survey Office. Like most of his class he was a thoughtful, studious man. He was never able to do any rough itinerating work, but he found his vocation, both at Malegaon and Nasik, in Bazaar-preaching and visiting the homes of his fellow-countrymen. We have been frequently struck with the marked attention the Hindus paid to his addresses at our preaching-place by the river-side. Though he had a weak voice and hesitating manner, his matter was generally worth listening to. We well remember the last address we heard from him in Nasik, although we little thought at the time that we should not again hear his voice proclaiming the good tidings. He took for his text three Sanscrit words, "Samipatá," "Sáyujiatá," "Swarupatá"—theological terms expressing nearness, oneness, and likeness to the Deity; and he showed how Christianity answered the questions which the words suggest, and how, by means of the great Mediator, true union with God can be obtained. One thing the Hindus objected to very much was his white turban. On several occasions angry feelings were aroused, because Vishwas appeared and preached, wearing the distinctive head-dress of the Brahman. Even to the last he had to suffer for righteousness sake; in the hot season at the Ram-Navami festival, he was severely assaulted one evening, his clothes torn, his turban carried away, and his money stolen.

The second case is related by Mr. Manwaring, and may be given as one of the "shadows" which frequently darken the missionary's path, and for a time dishearten and perplex him. It is that of an old Guru (Hindu teacher or prophet), mentioned in the Society's reports for 1880—83, who, having been instrumental in the conversion and baptism of his son, and in leading some of his disciples to abandon their idolatry, was himself a seeker after truth, and seemed at one time desirous of baptism. After four years of promise, he still remains unbaptized, though professing faith in Christ. Mr. Manwaring writes of him:—

The old Guru, whose name is Dasharathboa, now lives at Nandurbár, which is quite 100 miles from Malegaon. I determined, however, in November to pay a hasty visit with the object chiefly of seeing the Guru's Christian son at Ranálá, the old Guru himself at Nandurbár, and his disciples at Chadvel-Korde, the three places being about fourteen or sixteen miles from each other. I will mention briefly my impressions of the three cases. At Ranálá, the son of Dasharath, who was baptized Cornelius, came to see me soon after my arrival; he said that he had now no wish to go back to Hinduism; that he still trusts in Christ, and means to do so, and that he still lives as a Christian. He complains that his father, as soon as caste difficulties arose after his baptism, instead of helping turned against him. The father and son are even now not on good terms, and the father refuses to live with the son. Of the father, I regret to say, I think it quite possible he forsook his son as soon as he saw him persecuted for confessing Christian baptism. Throughout some days of most interesting conversation and intercourse with the old man, it struck me that fear of incurring scorn or disrespect, fear of being rejected by his caste-fellows after being almost worshipped among them, was the chief, if not the only, bar to his baptism. To say that he is ashamed of Christ is not true. When I hinted as much he said indignantly, "What, ashamed of Christ after all these years, after travelling over all these districts and for forty years preaching Jesus Christ as the only Saviour, and that long before any missionary came near, after crying daily wherever I go, 'Worship Jesus, worship God,' that I should be ashamed of Him; no! I am not ashamed." I must confess that as I looked at the old man my heart was filled with pity. To see him, with six or seven disciples around him, talking to the Catechist and me, as we all sat together in my tent, was a sight not soon to be forgotten. To our urging he would only cry, "No! I am too old now, I have no more strength left, I will cast myself down before Jesus just as I am, but I can't bear any more trouble." One by one his disciples urged him saying, "You go first, and we will all follow. If *you* hesitate, how can your disciples go forward? they will say, surely something here is not right, our Guru sees something that we can't. If you will only take a step forward we will all come; but for us to be baptized first, as you wish us to be, is like expecting young lambs to go across the stream before their mothers." Our pleadings and advice were all in vain. There seems to be very little hope that he will be baptized. Close upon eighty years old, the days of his pilgrimage must soon end.

## "DAYS WITHOUT NUMBER."

By EVELYN R. GARRATT.

### CHAPTER XI.—EILY'S SACRIFICE.

ENNETH EMERSON felt rather like a "fish out of water" as he stood in Mrs. Pretty's shop among the dolls, top balls, and various other toys that surrounded him. He felt somewhat bewildered, and wandered about, first taking up one thing and then another, only to lay it down with the wonder in his mind how any child could possibly find amusement in it. He was in search of a very pretty toy for little Eily—one that would be likely really to please her; but all seemed unsatisfactory till his eyes lighted on a Noah's ark, which, though small, was well finished. He had it packed up in a box, and carried it himself to the cottage opposite the Rectory garden wall.

Eily was evidently better. When Kenneth entered the house the first thing he became conscious of were her bright blue eyes looking at him. He hesitated a moment about going in, as he saw no signs of Patty, fearing lest the child should be frightened at him; but seeing no such meaning in her look he took a seat beside the little couch, and began to untie his parcel. He was afraid of speaking, lest his bass voice should startle the child; but, as it happened, it was Eily that startled him, saying in a weak voice—

"I expect you 've come from God."

Kenneth looked up quickly, about to deny the fact, but the confiding look in the child's eyes forbade him doing so. In order to get time to consider how to answer the implied question, he said—

"I 've got something in this box for you, little maid. You may guess what it is."

"Then I expect God sent it," said Eily, quietly. "I was just praying that some one might come, for Granny had to leave me a bit, and it was lonesome."

"I wonder now if you can guess what I have here?" continued Kenneth, beginning to feel a little uncomfortable.

Eily shook her head. She looked almost too weak to care to guess, and lay quietly watching his fingers untie the knot with a contented expression on her face. When, however, the box was at last opened, and the Noah's ark displayed to view, she smiled. It was a smile of real pleasure and surprise, and Kenneth was pleased to see his choice had evidently contented her.

She was too weak even to make the effort of opening the ark, but watched him with interest as one by one he took the animals and arranging them on the table close by. Noah and his wife were dressed in as brilliant colours as usual, but they did not attract Eily's attention much. The straight-legged animals which are always to be found in Noah's ark attracted her far more, and when at last a little white lamb appeared, she stretched out her hand for it. She hardly looked at the other animals after seeing the lamb; it was worth them all put together in her eyes.

Kenneth did not talk much. He sat arranging the animals in couples, with a smile upon his face, as it reminded him of his feelings when a boy. He was positively enjoying his occupation when the door opened, and Mrs. Forster entered.

Kenneth rose at once, and in so doing knocked down the procession of animals. The accident, which amused them both, served the purpose of a formal introduction. They knew each other by sight.

"What a lot of pretty things you have here, Eily!" said Mrs. Forster. "Who gave them to you, I wonder?"

"I think God sent the gentleman to give them, ma'am," was Eily's answer.

Kenneth looked at Mrs. Forster, curious as to what her answer would be.

"All the good things which come are from God, are not they, Eily?" she said, laying her cool hand on the child's forehead. "And that makes them all the nicer."

"It is just what I like," continued Eily. "I wonder how he knew? Perhaps God told him."

"God gave him the money to buy it with," said Mrs. Forster.

"Wasn't the money for himself?" asked Eily, ponderingly. "Did God give it to him on purpose to buy my lamb with?"

"I think very likely He did. Do you know, Eily, I think He often gives us things just for us to give them away. God knows how happy a thing it really is to give, even though perhaps it costs a little pain at the time. When you grow older you will understand this."

The white lamb had been held tighter and tighter in Eily's little hand during the conversation, but now the child held it out, saying, with a sob, "Give it to the widdies, I'd like 'em to have it; and tell 'em it's instead of my threepenny bit."

"Give them one of these other animals instead," interposed Kenneth, who had stood by listening and watching with interest. "They'd like this wolf just as well, little maid," while Mrs. Forster, who had taken the lamb, comparatively unconscious of the struggle going on in the child's mind, thinking the tears came at the remembrance of the threepence, laid it back by Eily's side, and took up one of the other animals in its place.

But Eily turned her face to the wall, and would not look round till the lamb was in Mrs. Forster's pocket. When Patty returned home a quarter of an hour afterwards she found a change had taken place in the child.

She was sitting up in bed, with the animals spread around her, looking better and brighter than she had looked since her accident.

The sacrifice she had made had strengthened her.

Kenneth, having taken his leave of Mrs. Forster, made his way home. Her words to Eily, which he could not but believe had been spoken in perfect sincerity, had astonished him, and the child's sacrifice had made him feel ashamed. Perhaps he thought there was a real truth underlying those simple words of Mrs. Forster's, of which he had been totally ignorant. How many good things he had been given. But by whom? and for whom had he used them?

The question he felt was one which must be faced and answered. He saw distinctly that Mrs. Forster and the little girl he had just left possessed something which was utterly lacking in him, and his own life looked empty and purposeless.

## LETTERS TO THE EDITOR.

### A "Sunday Egg Society" for the C.M.S.

AT a village in Shropshire, where the C.M.S. is supported heartily, there is a C.M.S. "Sunday Egg Society," which brought into the funds since March last £2 7*s*. Cards are given out with the heading, "I promise to give the eggs laid by my hens on Sundays to the Church Missionary Society."

It was amusing to look over the cards and see the number of eggs which some of the hens produced. One Sunday, the hens belonging to one house laid no less than 45 eggs.

*Sept. 30th.* R. P.

### Stories of Fiction in the "Gleaner."

DEAR MR. EDITOR,—Kindly permit me to ask why, when we now have such heart-stirring *facts* from every Mission field connected with our Society, it is thought well to fill, often a page and a half, of our GLEANER with a story of fiction? Persons who take the Society's publications care *only for real true missionary information.* Stories in the GLEANER seem to me a mistake, and other friends think so too.

May the Lord direct you aright!

Yours very faithfully,

*September 24th*, 1885. AN OLD MISSIONARY.

[It was in consequence of suggestions from several old friends of the Society that Stories were first introduced into the GLEANER, and we have been assured by many that they have been found useful, as suggesting missionary motives and methods of helping the work. In 1884 a clergyman in the North of England wrote to us, "The GLEANER is the best tract that I know for benefiting the reader. I am sure that having a simple story is useful." We may take this opportunity of announcing that the story for next year's volume will be by Miss M. L. Whately, of Cairo, and will illustrate Native life in Egypt. —ED.]

## THE DEVIL PRIEST'S PROPHECY.

"I know that Christ shall reign on these hills. I have watched from the beginning, when two or three joined [were converted] at Melkavu, till now thousands worship Him, and at last even here He is worshipped. It is like the sun first tingeing the hill-tops, then gradually lighting up the sides, till at last the whole valley is flooded with light. And the day is fast coming when all on these hills will worship Christ." (See "A Devil Priest's Prophecy," GLEANER, November, 1884, p. 125.)

THE stars have faded in the pale blue twilight,
As in the far east gleams the earliest ray,
And now the hills crowned with a radiant glory
Proclaim the advent of the coming day.

With rapid march it drives night's gloomy shadows
From rocky height to the far vale below,
Scattering the mists like tossing foam before it,
Till the whole valley gleams in golden glow.

So, on these everlasting hills, Christ's story,
The glorious Gospel of His love and might,
Is scattering errors that for long, long ages
Have brooded like the fever mists of night.

Brightly it shines, and with great joy beholding,
The simple hill-men hail its glorious light,
As first the shepherds in old Bethlehem's village
Came to adore the Lord that Christmas night.

It pours into dark hearts such light and gladness
That e'en the sorrowful and weary sing,
And knees that long have bowed to stones and devils,
Bend, in adoring praise, to Christ the King.

O shine, shine on, thou blessed love of Jesus!
O shed, shed far thy pure and holy ray!
Till every heart glows in redemption's glory,
And pain and sin and night have gone for aye.

*Hill Arrian Mission, Travancore.* A. F. PAINTER.

## AFRICA AND ITS MISSIONS.

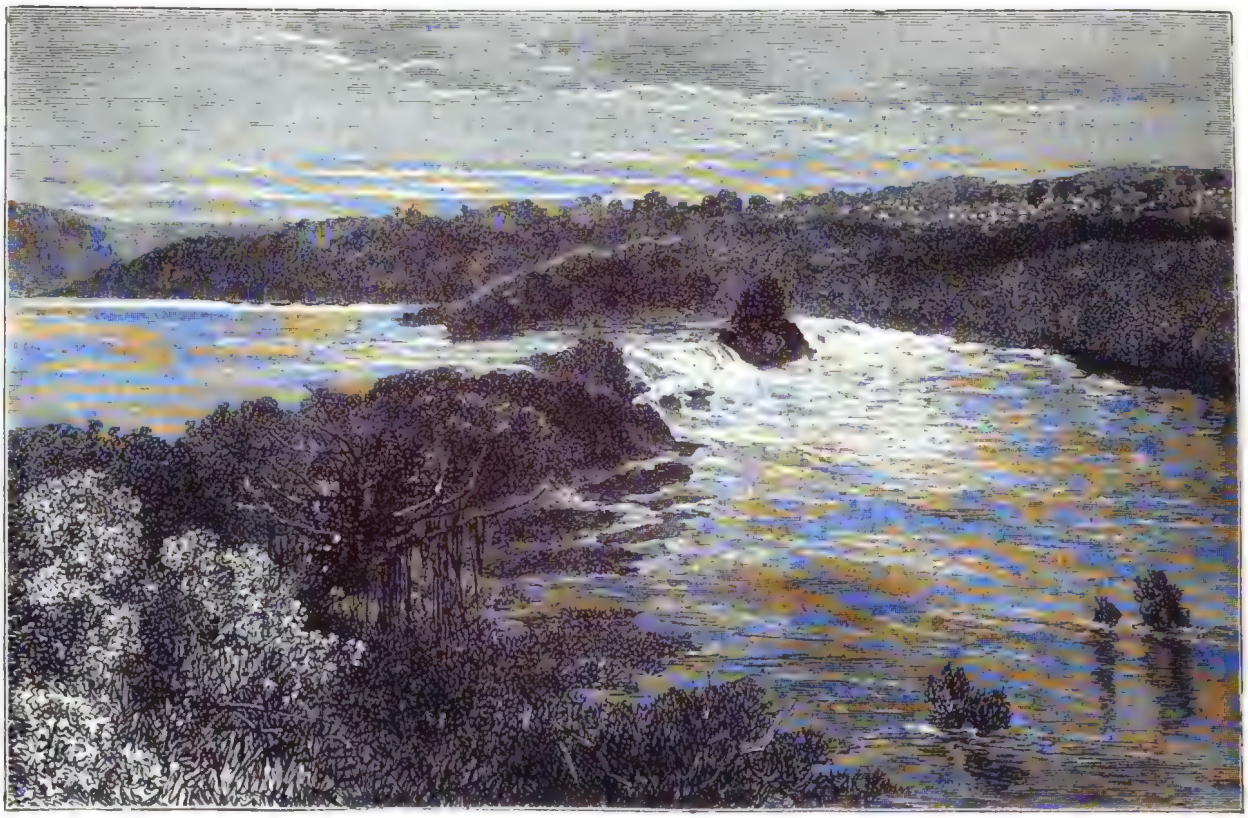
### XI.—CENTRAL AFRICA.

[Although the story of the Nyanza Mission has been told in various ways in the GLEANER before, we are unwilling to omit it from this series, and therefore give a brief summary.]

DURING the last quarter of a century, almost all the great journeys of discovery in Africa have been begun from Zanzibar. Burton, Speke, Grant, Van der Decken, Livingstone in his later journeys, Cameron, and Stanley, all travelled from east to west. What led to this new departure in the direction taken by African exploration? Confessedly, the impulse was given by the researches of the C.M.S. missionaries Krapf and Rebmann.

Krapf's voyage down the East Coast at the end of 1848 has been mentioned in the preceding article. At one of the ports he stopped at, Takaungu, he first heard of certain countries in the interior, one called "Uniamesi"—"in which territory," he wrote, "*there is a great lake.*" In 1852, accounts of this lake, gathered from Natives, were sent home to the Society, and published in the *C.M. Intelligencer*. In 1855, there appeared in a German periodical a sketch map sent by Rebmann and Erhardt, compiled from Native sources, showing a gigantic inland sea. This led to the expedition of Burton and Speke in 1857, the results of which were the discovery, not of one huge sea, but of two smaller though still magnificent lakes, first, Tanganika, by both Speke and Burton, and then (July 30th, 1858) the "Sea of Ukerewé," by Speke alone, who gave to it the name of the Victoria Nyanza—"Nyanza" meaning lake. Speke says ("Nile Sources," p. 364):—

"The missionaries are the prime and first promoters of this discovery. They have been for years doing their utmost, with simple sincerity, to Christianise this Negro land. They heard from Arabs and others of . . a large lake or inland sea. . . . Not being able to gain information of any land separations to the said water, they very naturally, and, I may add, fortunately, put upon the map that monster slug of an inland sea which so much attracted the attention of the geographical world in 1855—6, and caused our being sent out to Africa."



THE RIPON FALLS. WHERE THE NILE ISSUES FROM THE VICTORIA NYANZA.

On that occasion Speke only saw the Victoria Nyanza at its southern extremity, and ascertained nothing respecting its size and shape, or as to the issue from it of the waters of the Nile. But in 1861 he undertook a second expedition with Colonel Grant, the main result of which was communicated in his famous telegram, "The Nile is settled." The dimensions of the lake were approximately fixed, and the Nile was found to flow out of it northward. (See the picture.) On this journey, Mtesa, King of U-Ganda, received for the first time the visit of the white man.

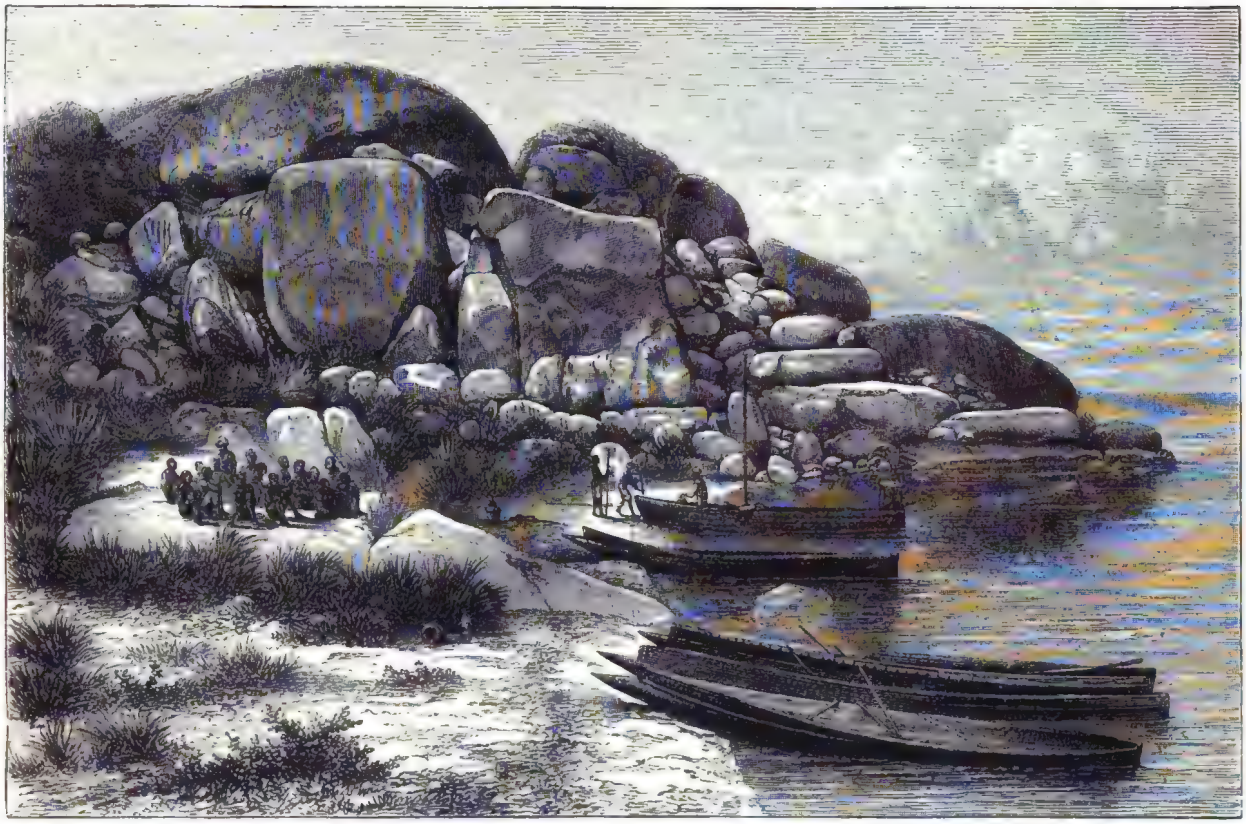
For twelve years no other European stood on the shores of Lake Victoria. Meanwhile, Speke's discoveries had led to the later journeys of Livingstone. Stanley's first journey was in search of him. In 1874 Stanley undertook his second journey, explored the Victoria Nyanza, launched the first English boat upon its waters, traced out its vast and diversified outline, and paid his memorable visit to Mtesa, King of U-Ganda (April, 1875); after which he travelled right across Africa, and determined the course of the mighty Congo, the real outlet of Livingstone's lakes and streams.

On November 15th, 1875, appeared Stanley's famous letter in the *Daily Telegraph*, describing his intercourse with Mtesa, and challenging Christendom to send missionaries to U-Ganda. Three days after, a sum of £5,000 was offered to the Church Missionary Society towards the establishment of a Mission; another offer of £5,000 quickly followed; and ultimately no less than £24,000 was specially contributed. Like Paul and his companions at Troas, "Immediately we endeavoured to go, assuredly gathering that the Lord had called us for to preach the Gospel unto them."

In June, 1876, within seven months from the resolve of the Society to undertake the work, a well-equipped party were at Zanzibar, actively preparing for their arduous march to the Victoria Nyanza. They were eight in number, but three of them, engineers or artisans, were only with the expedition a few months, one dying on the coast, and the other two returning home lided. The remaining five were Lieut. G. Shergold Smith, the Rev. C. T. Wilson, B.A.; Mr. T. O'Neill, architect John Smith, of the Edinburgh Medical Mission; and Mr. Mackay, a Scotch gentleman previously engaged in engine works at Berlin. Mr. Mackay was detained near the coast time by sickness; the other four reached the Lake after a and trying journey, but Dr. Smith died at its southern Lieut. Smith, invited by a letter written for Mtesa by th from Zanzibar already mentioned, sailed with Mr. Wilson the Lake in a boat brought from England in sections, and re Rubaga, the capital of U-Ganda, on June 30th, 1877.

They received a warm welcome from Mtesa, and r Christian services in the palace were at once begun by Mr. W Lieut. Smith, leaving him at Rubaga, returned to the sout of the Lake for Mr. O'Neill, who had remained there wi stores. While the latter was building a large boat for thei veyance, Smith explored some of the rivers and creeks constructed charts, which were sent to England, and publ But a quarrel arising between the king of the Island of Uk and an Arab trader, the latter fled for protection to the m camp, which was forthwith attacked, and Smith, O'Neill, a their Native followers but one, were killed, on or about Dec 13th, 1877. A few weeks *before the news reached England*, having heard of Mtesa's reception of the Mission, wrote jo from his retirement in Germany, but added, with a strang science, "Many reverses may trouble you, but you hav Lord's promises. Though many missionaries may fall i fight, yet the survivors will pass over the slain in the tre and take this great African fortress for the Lord."

Mr. Wilson was now left alone in the middle of Africa after some months he was joined by Mr. Mackay, who had while been doing good service exploring new routes nes



THE ISLAND OF WEZI, VICTORIA NYANZA.

coast. From England, reinforcements were sent both *viâ* Zanzibar and *viâ* the Nile; the latter party (Pearson, Litchfield, and Felkin) ascending that river under the auspices of Gordon Pasha. (See Chap. IX., September No.) In the spring of 1879 seven missionaries were in U-Ganda. But at this time serious difficulties arose, through the hostile influence of the Arab traders and the arrival of a party of French Romish priests, who greatly perplexed Mtesa by their repudiation of the Christianity he had been taught. He agreed, however, to send envoys to Queen Victoria under the charge of Wilson and Felkin, and three Wa-Ganda accordingly appeared in England in 1880, and were duly presented to her Majesty. After their departure, the king's friendliness returned, and a remarkable eagerness for instruction manifested itself among chiefs and people. By means of a small printing-press, reading-sheets were supplied, and large numbers learned to read; and the public services, which had been stopped, were resumed. But another great change came in December, 1879, when, under the influence of a sorceress who claimed to be possessed of the *lubari* (demon) of the Nyanza, Mtesa and his chiefs publicly prohibited both Christianity and Mohammedanism, and returned to their heathen superstitions. The year 1880 was a time of great trial; but Mackay and Pearson went on quietly teaching a few lads who came to them, until atrocious charges brought against the former by the Arabs, who said he was an insane murderer who had escaped from England, put their lives in imminent danger.

A new era for the Mission seemed to open in March, 1881, when the envoys sent to England returned to U-Ganda, accompanied by the Rev. P. O'Flaherty. From that time Mackay and O'Flaherty (the others had returned home) laboured with much encouragement. Their secular work greatly prospered. They described themselves as builders, carpenters, smiths, wheelwrights, sanitary engineers, farmers, gardeners, printers, surgeons, and physicians. Linguistic work was vigorously prosecuted; portions of the New Testament were translated, and hymns, texts, &c., printed in "Lu Ganda" and widely circulated. Through the blessing of God, spiritual fruit also began to be gathered. On March 18th, 1882, were baptized the first five converts in U-Ganda (one lad who had accompanied Pearson to the coast, had before that been baptized at Zanzibar); in 1883—4 many more were admitted into the visible Church, 108 in all up to May, 1885.

Meanwhile, in May, 1882, a fresh reinforcement was sent from England. The leader, the Rev. J. (now Bishop) Hannington, succeeded in reaching the south end of the Lake, but was then driven back by continued and dangerous illness. The Rev. R. P. Ashe went on to U-Ganda in May, 1883, and the others were distributed at the intermediate stations. These stations are *Mamboia* and *Mpwapwa* in U-Sagara, *Uyui* in U-Nyamwezi, and *Msalala*, at the south end of the Lake. At all these, the work is still in an early stage.

The other Central Africa Missions (except the *Universities' Mission*, which was noticed last month) owe their existence to the impulse given by the news of Livingstone's death and by Mr. Stanley's letter from U-Ganda. The *Scotch Established Church* and *Free Church* naturally took the territories most closely associated with Livingstone's memory, the Zambesi and Lake Nyassa; and the Free Church Mission has an important station at the south end of that Lake, while the Church of Scotland Mission is at Blantyre, near Lake Shirwa. The *London Missionary Society* chose Lake Tanganika for its field, and has occupied Ujiji and other places on its banks, as well as Urambo on the route thither. The three remaining Central Africa Missions are on the other side of the Continent, viz., that of the *Baptist Society* on the Congo, that of the *American Board of Missions* at Bihé, and the *Livingstone Congo Mission*, started by Mr. Grattan Guinness, and lately transferred to the American Baptists.

## THE MONTH.

WE would again call the special attention of our friends to the Day of Intercession for Foreign Missions, which is to be observed this year, and for the future, on November 30th, St. Andrew's Day. We earnestly hope that either the day itself, or the eve of it (which this year is Advent Sunday), or one of the days of that week, may be made by all friends of the C.M.S. a special season of prayer and thanksgiving. Papers can be had at the C.M. House.

THE Society has to lament the loss of three Vice-Presidents, the Earl of Shaftesbury, Lord Teignmouth, and the Rev. Dr. Corrie, Master of Jesus College, Cambridge. Of Lord Shaftesbury, and his connection with Foreign Missions, we have spoken on another page. It may here be added that the C.M.S. was largely represented at the memorable Memorial Service at Westminster Abbey on October 8th. The representatives specially appointed by the Committee to attend were Bishop Alford, Mr. Wigram, General Hutchinson, Mr. S. Gedge, Captain Maude, and Canon Hoare; but the two latter were unable to come. There were also present Bishop Ryan, Archdeacon Richardson, General Touch, Mr. H. Morris, Mr. F. P. Ward, Mr. E. Stock, the Revs. W. Allan, R. C. Billing, Canon Cadman, F. F. Goe, R. J. Knight, W. Knight, R. Lang, and many others.

Two other faithful C.M.S. friends have been taken away, the Rev. T. R. Govett, Vicar of Trimingham, Norfolk, and the Rev. R. Bren, Tutor of the Society's Preparatory Institution at Reading. Mr. Govett was remarkable for the number of young men he brought out and sent to the Society as candidates. Mr. Bren was an Islington College man, and a missionary in Ceylon from 1849 to 1858. In 1868 he was appointed to prepare young and uneducated candidates for missionary work to pass the entrance examination at Islington; and that function he discharged, at the house taken by the Society for the purpose at Reading, with unfailing tact and judgment. Scores of excellent missionaries now in the field will mourn the loss of the kind friend and helper who first received them at the beginning of their training.

THE Valedictory Dismissal on October 2nd is described on another page. The Rev. S. and Mrs. Trivett sailed on the 8th, by the *Sardinian*, for Quebec; the Revs. S. Coles, P. I. and Mrs. Jones, T. Walker, C. H. Bradburn, T. F. Robothan, A. E. Day, A. K. and Mrs. Finnimore, on the 11th, by the *Clan Grant*, for Colombo, Madras, and Calcutta; and Dr. and Mrs. Harpur on the 14th, by the *Mirzapore*, for Egypt. The Revs. R. Clark and E. J. Jones and Dr. S. W. Sutton were to sail on the 17th, by the *Belgravia*, for Bombay; the Rev. J. W. and Mrs. Dickinson, and Miss Littlewood, on the same day, by the *Lagos*, for Lagos; the Revs. G. W. Coultas, J. and Mrs. Williams, W. J. and Mrs. Edmonds, on the 21st, by the *Sutlej*, for China and Japan; Mr. and Mrs. S. Watt, and Miss Harvey, on the 28th, by the *Hawarden Castle*, for East Africa, *viâ* the Cape.

ANOTHER interesting Dismissal, of sixteen lady missionaries of the Church of England Zenana Society, took place on October 8th at the Mildmay Conference Hall. Five are returning to their posts, Miss Clay and Miss Hewlett to the Punjab, Miss Condon and Miss Bloomer to Sindh, Miss Collison to Krishnagar. Eleven are new, Miss Harding and Miss Valpy to Bengal; Miss M. Reuther, Miss Bowles, Miss Davidson, Miss Taylor, and Miss Lonie, to the Punjab; Miss Carey to Sindh; Miss Ainslie and Miss Bassoe to Masulipatam; and Miss Graham (a trained nurse) to assist Mr. and Mrs. Cain in the Koi Mission, Dummagudem. All these except two are going to C.M.S. fields.

THE organisation of the Disestablished Church of England in Ceylon is now in a fair way to completion. The Organisation Committee appointed three years ago by the assembly then called by the Bishop of Colombo, on which the Revs. J. Ireland Jones and E. T. Higgens, and latterly the Rev. D. Wood, have represented the C.M.S. missionaries, has finished its labours, and printed a draft constitution for what will now be an independent Church not unlike that of Ireland or that of New Zealand. This draft constitution was presented to the Bishop on his recent return to Ceylon after a brief visit to England, and is to be submitted to a Representative Synod shortly to be called.

ON July 26th, at Devon, on the Saskatchewan River, the Bishop Saskatchewan ordained Mr. J. R. Settee, son of the venerable Nat clergyman, the Rev. James Settee, for work under the C.M.S. At same time the Rev. P. Badger was admitted to priest's orders.

ENCOURAGING letters have been received from the North Pac Mission, particularly regarding the work at Kincolith and Ayansh on Nass River, which exhibits decided progress in the face of many d culties. Bishop Ridley confirmed thirty-two persons at Kincolith August. Some remarkably good sketches have been received from McCullagh, the lay missionary at Ayansh, which are being engraved the GLEANER.

THE C.M.S. Lay Workers' Union for London held its Annual Meet on October 5th at the C.M. House. About 100 members were pres Mr. Henry Morris presided; Mr. T. G. Hughes, one of the Hon. Se read the Report, which was adopted; the Committee and officers for ensuing year were elected; and addresses were given by Dr. S. W. Sut and the Rev. T. Walker, two of the departing missionaries, who had b members of the Union.

THE Ladies' C.M.S. Union for London has appointed Mrs. Wigram its President; the Countess of Harrowby, Dowager Lady Dynevor, L Kennaway, Lady H. Pelham, Lady V. Buxton, Mrs. Abel Smith, M Perry, Mrs. Temple, Mrs. Bickersteth, Mrs. Ryle, Mrs. Wright, M Dudin Brown, Vice-Presidents; and Mrs. Barlow, Hon. Sec.

THE C.M.S. Union of Younger Clergy for London has elected as President the Rev. T. W. Drury, Principal of the C.M. College; as Vi Presidents, ten leading London clergymen who have been under twe years in orders; and as Hon. Sec. the Rev. W. Ostle.

MISS E. S. ELLIOTT has again sent us a portfolio of specimens of "Christmas Letters," with cards, envelopes, &c., all most tasteful ext nally, and brimful of Gospel truth and comfort. She writes, "If th having friends in foreign lands in a position to distribute some of t 'General Use' letters amongst English soldiers and sailors, factory han or custom-house officials, &c., or others 'for the sick,' would procure forward supplies of the Christmas Letters for this purpose, they would doing good service in the 'posts with letters from the king.'" Specim can be obtained from Messrs. Hazell, Watson, & Viney, 6, Kirby Str London, E.C.

TWENTY years ago a biography in MS. of the Rev. C. Isenberg, C.M missionary in Abyssinia and Western India from 1832 to 1864, by Rev. Dr. Gundert, and translated into English by Mr. Isenberg's childr was sent to the late Rev. Henry Venn. But it was mislaid and forgot till it chanced to come into the hands of the present Editorial Secret of the C.M.S., who submitted it to Mr. R. N. Cust, a member of the Co mittee, for his opinion. Mr. Cust not only recommended its publicati but undertook to bear the whole expense, that the Society's funds mi not be drawn upon. The book may be had at the Society's House, pr one shilling, the proceeds to be given to the C.M.S.

NOW that the season for Services of Song has begun, we would rem our friends that a new and revised edition of Mrs. Barlow's Service Song on the Objects and Work of the C.M.S. has been published. T price is 9*d.*, or 6*s.* per dozen copies to members of the Society. T words of the Hymns and Anthems may be obtained, price one penny.

THE C.M.S. Sheet Almanack, mounted on canvas and rollers a varnished, may be had direct from the C.M. House. Price 1*s.*, 1*s.* 2*d.* post free.

### Topics for Thanksgiving and Prayer.

Thanksgiving for the unusually interesting Valedictory Dismissal Meetin on October 2nd. Prayer that the Holy Spirit may rest upon and use those go forth in His strength, and that they may be preserved on their way (p. 121).

Thanksgiving for the noble life of the late Lord Shaftesbury. Prayer th many more may be raised up equally whole-hearted in the cause of Chr (p. 124).

Prayer for Dr. Main and his work at Hang-Chow (p. 126).

Prayer for the Western India Mission (p. 128).

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No. 144. DECEMBER, 1885. PRICE ONE PEN

# THE CHURCH MISSIONARY GLEANER

*And Ruth said, Let me now go to the field, and glean.*
*And she went, and came, and gleaned in the field.* RUTH ii. 2, 3.

HE · THAT · REAPETH
RECEIVETH · WAGES
AND
GATHERETH · FRUIT
UNTO · LIFE · ETERNAL

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DECEMBER, 1885.

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VOL. XII.] [NO. 144.

# THE CHURCH MISSIONARY GLEANER.

DECEMBER, 1885.

## MISSIONARY ALMANACK.

N. M. 6th .... 1.17 p.m. F. Qr. 14th.... 6.22 p.m. **December.** F. M. 21st .. 8.59 p.m. L. Qr. 28th ..12.22 noon.

| | | |
|---|---|---|
| | | IN THE LIFE EVERLASTING. |
| 1 | T | 2 Tim. 1. 10. Who hath brought life and immortality to light. *Pfander* [*died*, 1865. |
| 2 | W | Heb. 13. 14. Here have we no continuing city, but we seek one to come. |
| 3 | T | Heb. 11. 10. A city which hath foundations. |
| 4 | F | 2 Cor. 5. 1. Eternal in the heavens. *Archbishop Tait died*, 1882. |
| 5 | S | Heb. 11. 14. They that say such things declare plainly that they seek a [country. |
| 6 | S | 2 Pet. 3. 13. **2nd in Advent.** Is. 5. 2 Pet. 3. *E.* Is. 11. 1—11, or 24. John 15. |
| 7 | M | Matt. 25. 34. The kingdom prepared for you from foundation of the world. |
| 8 | T | John 14. 2. I go to prepare a place for you. |
| 9 | W | Heb. 4. 9. There remaineth a rest to the people of God. *Bp. Stuart* |
| 10 | T | 2 Cor. 4. 18. The things which are not seen are eternal. [*consec.*, 1877. |
| 11 | F | Dan. 7. 18. The saints . . . shall possess the kingdom for ever. |
| 12 | S | 1 Pet. 1. 4. An inheritance that fadeth not away. [John 19. 25. |
| 13 | S | 1 Cor. 2. 9. **3rd in Advent.** Is. 25. 1 John 5. *E.* Is. 26 or 28. 5—19. |
| 14 | M | Tit. 1. 2. In hope of eternal life which God promised. |
| 15 | T | Col. 1. 5. The hope laid up for you in heaven. *Bps. Russell, Royston,* |
| 16 | W | Ps. 16. 9. My flesh shall rest in hope. [*and Horden consec.*, 1872. |
| 17 | T | Tit. 3. 7. Made heirs according to the hope of eternal life. |
| 18 | F | Heb. 6. 19. Which hope we have as an anchor of the soul. |
| 19 | S | 1 John 3. 3. Every man that hath this hope in Him purifieth himself. [*H. Edwardes invited C.M.S. to Peshawar*, 1853. |
| 20 | S | Rev. 7. 17. **4th in Advent.** Is. 30. 27. Rev. 6. *E.* Is. 32, or 33. 2—23. [Rev. 7. |
| 21 | M | John 10. 10. **St. Thomas.** I am come that they might have life . . . more [abundantly. *Bp. French consec.*, 1877. |
| 22 | T | John 6. 47. He that believeth on Me hath everlasting life. |
| 23 | W | Col. 3. 3. Your life is hid with Christ in God. |
| 24 | T | 1 Cor. 15. 22. In Christ shall all be made alive. |
| 25 | F | 1 Tim. 1. 1. **Christmas Day.** Is. 9. 1—8. Luke 2. 1—15. *E.* Is. 7. 10—17. |
| 26 | S | Rom. 6. 23. **St. Stephen.** The gift of God is eternal life. [Tit. 3. 4—9. |
| 27 | S | Rev. 21. 2. **Sun. aft. Christmas.** St. John. Is. 35. Rev. 16. *E.* Is. 38 [or 40. Rev. 18. *Alexandra School opened*, 1878. |
| 28 | M | Rev. 21. 24. **Innocents' Day.** The nations of them which are saved shall [walk in the light of it. |
| 29 | T | Rev. 21. 3. God will dwell with them, and they shall be His people. |
| 30 | W | 1 Thess. 4. 17. So shall we ever be with the Lord. |
| 31 | T | 1 Thess. 4. 18. Wherefore comfort one another with these words. |

## MISSIONARY MEDITATIONS ON THE ACTS.

### XII.—Great Joy. (*Acts* viii. 8.)

PERSECUTION did not stay the preaching. Nay, it was the means of thrusting forth the preachers. Had there been no Saul making "havoc," I see not why Philip should have left Jerusalem. Perhaps persecution may some day drive out of our own land the servants of Christ, that they may preach Him among the heathen. Let us be faithful in a time of peace.

"Philip went down to the city of Samaria," and there he "preached Christ." Christ, Christ only, was his theme. These early preachers tell us what to say. Not Moses, but Christ; not systems, or sciences, or sentiments, but Christ, the loving Saviour, the risen ascended Lord. The blood on Calvary, the blood before the mercy-seat. "Jesus Christ, and Him crucified."

"And the people gave heed," and that "with one accord." It is not always so. "The natural man receiveth not the things of the Spirit of God." Men are too wise, even in their basest condition, to accept that which is to them "foolishness." Our missionaries do not always go to a people who at once "give heed." Patience and waiting is often their training; faith needs to be tested; untried faith will always be untrusting faith. "Lord, increase our faith."

Of Lydia, it is said that she "gave heed," and the cause of her "heed" is told us. "The Lord opened her heart." The Lord the Spirit had taught her her need, and the door of her heart flew open before "the words that were spoken." Sometimes the Lord prepares a people for the Truth before He sends the Truth. So it was in Samaria. Christ was preached, and the people "gave heed."

But there was more than this; there were miracles of healing wrought. Missionary, have you longed, sometimes, for power to work miracles? Ah, there is an influence more mighty than miracles. Miracles open men's mouths, never their hearts. I marvel, and praise God, more for the hosts of converts we have gathered in China, than at the "great joy" that was in Samaria. Such converts, gotten by grace, are themselves a miracle. When I look at my own parish, aye, and at my own heart, I marvel that there are any converts at all. It is the Lord's doing.

They did more than give "heed,"—"they believed." First, the ear, and then the heart, was gained. "Faith cometh by hearing; and hearing," not by some wonderful display, but "by the Word of God." That is the attracting, the effectual power.

They "believed," we are told, "Philip preaching the things concerning the Kingdom of God, and the name of Jesus Christ." Not only Christ the Saviour, but also the Lord; the Ransom of sinners, the Ruler of saints. The Holy Ghost not only gathers souls out of a ruined world "to be saved, through Christ, for ever"; He also gathers them into His Church. They are delivered, indeed, from the power of darkness. It is a blessed thing to be instruments in such a rescue. But in these days of evangelistic effort, is there not a tendency to rest thankful for this? If it be so, even this will be found a failure.

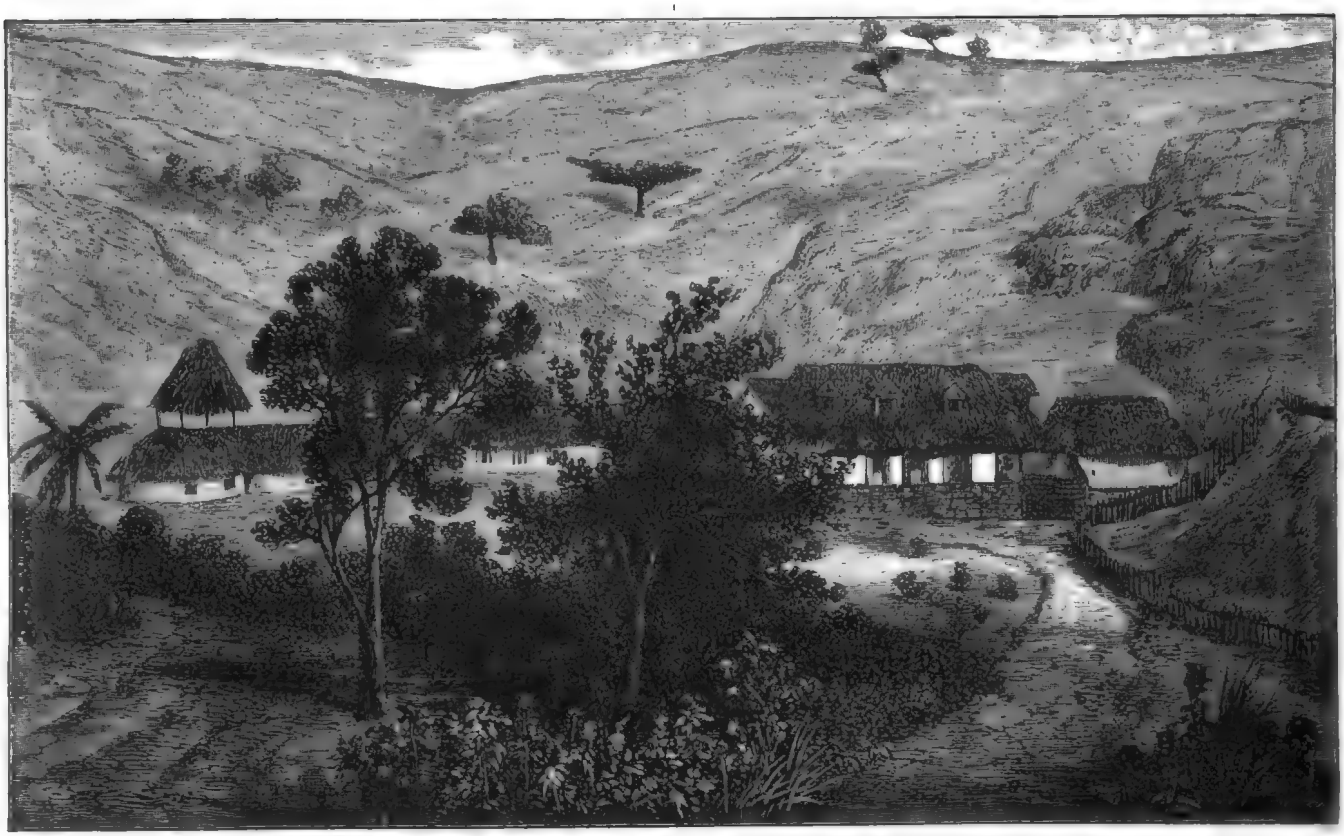
Philip preached the "Kingdom." Now the Kingdom is ruled under its King; it is not an "undenominational" crowd, it is an ordered Kingdom; each subject is in his place. And the first object of the convert is to learn the Ruler's will. The believer is baptized—he is openly received as a follower of Christ; but then he is to be taught. "Teaching them to observe all things whatsoever I have commanded you." Here is the order of "the Kingdom of God."

Is not this sometimes overlooked? Conversions are not the end of our ministry. There is the "feeding" and the "oversight" of the flock. The sheep are hungry, and if they find not pastures with their shepherds, shall we wonder if they stray? The Great Shepherd will feed His own sheep.

Oh, happy Samaria, so taught, so tended! For they preached in that city "the Word of the Lord." And yet Samaria's day had its clouds. The sorcerer was there as well as the evangelist. So will it be till the King appears. J. E. Sampson.

## MR. HOOPER'S PARTY: ANOTHER GRAVE AT MAMBOIA.

SO much interest is felt in England in Mr. Douglas Hooper, of Trinity Hall and Ridley Hall, Cambridge, the friend and fellow-worker of Mr. Stanley Smith and Mr. Studd, who has lately gone to East Africa, that any particulars we give regarding him and his work will, we know, be welcomed by many. And this time we have heavy tidings to tell. It will be remembered that Mr. Hooper, when he sailed on May 13th, was accompanied by a young gardener from the Mildmay Men's Night School, Mr. S. G. Burr; and he afterwards sent for a second helper (both to be supported by himself), in response to which request a carpenter from the same good source, Mr. W. Taylor, went out in July. It was intended that they should go to Chagga, the new field to be occupied at the foot of Mount Kilima Njaro; but the plans were altered at Mombasa in consultation with Bishop Hannington,



C.M.S. STATION, MAMBOIA, EASTERN EQUATORIAL AFRICA. (*Sketched by Bishop Hannington.*)

and it was arranged that Mr. Hooper and his two companions should go to U-Ganda, taking the old and regular route from Zanzibar, by way of the C.M.S. stations of Mamboia, Mpwapwa, Uyui, and Msalala. They started from the coast on Aug. 15th, and arrived at Mamboia on Sept. 5—8. All three had suffered from fever, and Mr. Burr was carried in to the station in a very weak state, and died on the 9th. Dr. Baxter was sent for from Mpwapwa, and on his arrival ordered Mr. Taylor home, so that our dear brother Mr. Hooper is bereaved of both his helpers. We hope he may not have gone on alone, as Mr. Cole and Mr. Jeanes, who sailed in August, will have been quickly following, and one of them, or Mr. Roscoe (who has been at Mamboia), will be able (D.V.) to accompany him.

We give some short extracts from private letters and journals of Mr. Hooper's, which we are permitted to publish:—

Now a few words about our daily round [on the march]. I get up a little before four o'clock. "Morning Watch," four to five, then begin to collect things for starting. Everything has to be packed the night before, *i.e.*, the canteens and provision-box, and so all we have to do in the morning is to collect blankets, slip sleeping suit into box, and do up the bedsteads. The men are soon about, and we generally are well off by six o'clock. The length of the march differs; so far we have had them generally short. Get into camp by 10 o'clock, then the tents are pitched, generally facing one another, a fire is made, and water boiled; but as water is sometimes some way off, it is often 12 o'clock before we get breakfast; a few biscuits I always have now to eat as I walk. So far, I have had no time for reading, although you would think that by getting our march over by 10 o'clock we had so much spare time; but there are sick men to see, and doctor's tent to get straight, and then of course at first one's strength is not quite up to the old English point; but I have only been three days seedy, and then I had such special strength given me to walk, that I did not suffer much; my eyes were rather bad, but when I got better they followed suit. One thing came off badly, and that was, that they lost me my note-book and gold pencil-case. I had kept a diary so beautifully, my first attempt at one; but I have had so many things spoilt, that I have learnt in some measure to "take with cheerfulness the spoiling of your goods."

I have found God so good, Jesus so near. I have been in great straits once when Burr and Taylor were both ill. The head men fell out amongst themselves, and the best man was going back to Zanzibar; but always He has given a blessed restful confidence that my ways are in His hands, and never have I known real trouble. The last sentence in Psalm cxliii., "For I am Thy servant," has often come home to me, and gone from my heart up to the throne of grace. Words just fail me to tell you of His consideration and love; He just enters into everything, and I feel sure that I have to thank dear friends at home who are daily praying for us. Well, all I can say, your prayers are answered; but go on, for we need them, first that we may be kept faithful to the Master every hour of the day, and then that He may give us bodily strength in the future as He has done in the past.

The above was written Monday, September 7th.

*Sept. 10th.*—On Tuesday morning I was surprised to see Burr being carried up to the house, and when I saw him I noticed a great change in him. He had been suffering badly from malaria. We put him to bed, but towards night he grew worse, and fainting fits came on. Once when he called out, I asked him what he wanted, and he replied, "Peace, perfect peace," and the hours passed by. He grew worse, laying unconscious. Once when he asked me to move him, he said, "You know the commandment, 'Do all to the glory.'" I am sure he had no thought of death; but at 10 P.M. without the slightest struggle he passed quietly away. In the morning we buried him by the side of Mrs. Last.

In the grief we must all feel at this dispensation, let us not forget to praise the Lord for His goodness during so many years. Since Dr. Smith died of dysentery at Kagei in May, 1877, no missionary has died *from the effects of the climate* until now.

Above is a view of Mamboia, sketched by Bishop Hannington in 1882. The station was founded by Mr. Last in 1880, and there Mrs. Last died in 1883. Two graves now consecrate the spot. More than two consecrated many years ago the ground now occupied by Frere Town. May these two be the harbinger of brighter days at Mamboia. As Krapf once wrote, "Our sanguine expectations may be laid in the grave, yet they shall have a resurrection, and our eyes shall see the glory of God."

THE HINDU GODDESS DOORGA OR KALI.

## FOR ST. ANDREW'S DAY.

*"I, if I be lifted up, will draw all men unto Me."* (*See Second Evening Lesson for St. Andrew's Day.*)

A CROSS upraised on Calvary,
A dying Man thereon,
Forsaken even by His God,
Lover and friend all gone.
A corn of wheat, which save it die
Abideth still alone.

The Cross proclaimed throughout the world,
A whitening harvest see.
Oh, wondrous power of dying love!
Oh, voice of majesty!
"And I, if I be lifted up,
Will draw all men to Me."

ALICE J. JANVRIN.

## "DOORGA POOJA."

TO Western ears the words "Doorga Pooja" have, no doubt, as heathenish a sound as any which even an African vocabulary could furnish. But this is by no means the note they strike for Hindu ears. To them the words are music of the most delightful kind. For "Doorga Pooja" on Hindustani soil means the jollity of an English Christmas, the fun of a Parisian fête, or the pantomimic gaiety of a carnival at Rome. It is then that business is suspended—all colleges close their doors, and Government *employés* rush off in crowds to railway stations, intent on making flying visits to their friends.

As in the case of all Hindu festivals, religion is made the pretext of "Doorga Pooja." And it must be admitted that all orthodox Hindus pay a considerable amount of attention to the bloodthirsty goddess. For both

in Bengal (the head-quarters of "Doorga" worship) and out of Bengal gorgeously decorated shrines are erected at every turn and corner to her idolship's honour.

Our illustration affords an idea of one of the *forms* which the goddess assumes. Unfortunately the engraving can create no conception of the deep black, bright red, and flaring yellow colours with which the idol is adorned, to say nothing of the glitter and jingle of its tinsel surroundings. From century to century her ritual has been reproduced, so that probably the ceremonial of the false goddess equals in antiquity and technical accuracy any religious service the world has yet seen.

As a deity, Doorga ranks high among the gods. She is the wife of Siva, the third member of the Hindu Triad. Her bloody character together with her numerous mighty exploits are clearly the secret of her fame. From the remotest times Doorga has worked upon the fears of a remarkably credulous people. Even the learned have combined with the ignorant multitude to do her honour.

Now, thanks to the spread of Christian enlightenment, Doorga's power is on the wane. Only the other day the writer, standing in a Doorga temple, heard from the lips of one of her nominal devotees the following remarkable confession:—"Sir," he said, "'tis true, as you say, the idol is nothing, and can do nothing. But in worshipping it we only do as our forefathers did, *and the time has not come yet for us to give up such senseless hypocrisies.*"

*Secundra, North India.* H. Lewis.

## "DAYS WITHOUT NUMBER."

By Evelyn R. Garratt.

### Chapter XII.—Turned to Gold.

"I ALWAYS said it would be so. I was against it from the very first; and that you know yourself, Master Kenneth. I had a feeling in my heart that Bournemouth would be the death of her. They 're all dying about here; you see it in their faces." And Martha Charity, who had been looking drearily out of the window of the lodging-house which the Emersons had taken for the winter, turned away mournfully as she wiped her tears away with her apron. Kenneth, seated at the table, busily engaged writing letters, only half heard what Martha was saying.

"She 's young, too," continued Martha, "over young to leave this world; and when I look at her sweet face, bless her, and see her, as should be walking about enjoying herself as other young girls do, propped up with them pillows, so tired and weary, it makes my heart break. She 's over young for all this suffering and for death."

Kenneth looked up at this.

"I am not sure that we are good judges as to that, Martha," he said gravely. "God knows the best time for each of His servants to give up the warfare and to enter into rest."

"Yes, yes, Master Kenneth; you're right. But it do seem hard that she should be called away so young. It isn't as if she was old, and tired of the world; then I wouldn't grieve—but she 's not much more than a child, poor dear."

"Do you believe your Bible?" asked Kenneth.

"Believe the Bible!" exclaimed Martha. "Why, Master Kenneth, dear, don't I read it every blessed morning and night? Why, you know your very self how I used to learn you out of its pages when you was an infant."

"Then, if so, you will agree with St. Paul, that it is better to be absent from the body and to be 'at home' with the Lord. Why pity her? It is out of place. Now, if I was dying, you would have cause for your tears, as you would have to think of a wasted life. You would be weeping over a man who had forgotten his Creator days without number. But this is not the case with Katharine; and as our tears are only for our own sorrow, it is better to control them."

And yet, when Martha had left the room, Kenneth, though he had been able to speak so firmly and gravely to Martha, bowed his head in his hands.

The life that was passing away upstairs was dear to him. He could not see that strange, yearning expression that is so visible in the eyes of the dying without being moved; he could not feel the clasp of those thin fingers in his without emotion, which, however, he always contrived to hide in his sister's presence.

"You 've been a good brother to me," she said to him, about half a hour afterwards, as he sat by her side, her head on his shoulder. "M first thank-offering was for you, dear—and I think my last will be. Yo won't forget me when I 'm gone?"

"Forget you, child?"

"No; I know you won't. I don't know what made me say that. An I daresay it won't be good-bye for long. You will follow."

"Yes," said Kenneth, "I am following. Your God, little sister, my God now."

Katharine had been convinced of this for some weeks now, thoug Kenneth had said nothing. His life was changed—so changed as to lea no doubt whatever in her mind, but his firm confession of faith made h very happy, and she closed her eyes with a look of perfect contentment c her face. She opened them again a few minutes afterwards to tell hi how she would like her various little belongings distributed when she w gone, and asked him to see that her missionary box was opened at th next meeting. She had £20 of her own in the bank, she went on explain, which she wished to be divided between her own box and litt Eily's, though she did not wish the latter to know who had given it.

Kenneth promised to follow out his sister's injunctions, and as he listene to her weak voice, interrupted again and again by her cough, he felt co vinced that she could not last many days longer. Three weeks later, an she was "at home with the Lord."

It was a wet night at Tryton, and though it was the first missiona meeting ever held in St. Andrew's Schoolroom, few people felt incline to leave their warm firesides, and to venture out into the damp and cold.

When Mr. Forster entered the schoolroom, there were not more than dozen present, but among them, in the front row, sat Patty and her littl grandchild. No rain or wind would have kept them away from th meeting that night, and Eily's face looked radiant as she sat huggin the missionary box. Next to Eily sat Miss Eadon, whose missionary bo stood on the table. She almost made up her mind to stay at home o hearing the rain beating against her window, but on second thoughts sh resolved to venture forth, arrayed in her macintosh and goloshes, fo she felt that, having neglected helping on God's work among the heathe for so many years, the least she could do now was to encourage it in ever possible way. These, with a few more, composed the meeting. Bu though the small attendance might have damped the ardour of some me it was not so with Mr. Forster. He had good news to tell the handfu of people before him, who, from their attendance on this wet night, showe very distinctly that this work of God was dear to them.

He had that morning, he said, received a letter from an unknow friend, saying, that though this time last year he had neither served hi God nor cared about His work, he had, through the indirect influence c two of the youngest collectors for the Church Missionary Society i Tryton, sought and found Christ; and wishing to prove his gratitud to God, and to serve Him at some cost, but at the same time feeling him self to be incompetent for the work, he had decided to send the means t the C.M.S. to provide for a substitute, and had that day sent a letter t London to that effect.

The letter was anonymous, the writer evidently wishing to follow ou his Master's command: "Let not thy left hand know what thy right han doeth." Mr. and Mrs. Forster were the only people who ever guessed tha the writer was none other than Kenneth Emerson.

Eily only half understood the import of the note, and little imagine that her ideas of the duty of self-sacrifice, which she had so plainly show in her life, had been the indirect means of sending out a missionary t the heathen. When her box was opened, to her utter amazement, te gold sovereigns rolled out among the pennies.

The only explanation that either Mrs. Maloney or her grandchild coul ever give to any one as to how they got there, was that God had turne the copper into gold. Katharine's box was opened last; and perhaps som who noticed the strange fact that there were the same number of gol pieces in her box, were able to account for those in Eily's. From tha day the missionary society took a firm hold on the hearts of the Tryto people, and the work which had begun so slowly and feebly, increased an prospered.

THE END.

# JAMES VAUGHAN.

## A Chapter in Indian Mission Life.

By the Rev. William Burnet, M.A., *Vicar of Crimplesham-with-Stradsett.*

(*Concluded from page* 124.)

ANOTHER work in which James Vaughan was singularly successful presents a striking contrast to that last mentioned. It was the visitation of the Lepers' Asylum in Calcutta. This was a duty from which a man of weaker faith and less self-sacrificing love would have shrunk in disgust; yet this good man threw his whole heart and soul into it, and was richly rewarded. "It was," he confessed, "a trying work to our untutored nerves. The loathsome sights, and not sights only, were a sickening ordeal. We passed from bed to bed, from ward to ward, declaring the message of love and mercy. It was a new story to these helpless, stricken listeners. Some of them had spent years in useless pilgrimages, passing from shrine to shrine, bathing in sacred streams, facing countless Brahmins, all with the hope of finding health and soundness. Hope at last had failed them; black despair had settled upon them; still they clung to their refuges of lies. 'Who was Jesus, and what could He do for them, when Ram, Krishna, Durga, and the Ganges had failed?' We kept on our way for months, telling the old, old story—we believed in its power. At last a trembling voice asked, 'What must I do to be saved?' He believed, and found peace. Thus the work began. Years rolled away, and at length, when we left the shores of India, we looked back with comfort and joy to upwards of forty believing lepers, whom it had been our privilege to gather into the Redeemer's kingdom."

The story of the conversion of a Mohammedan leper is peculiarly touching. He had been two years a patient in the Medical College Hospital, where a Native Christian boy was also under treatment. This boy used to go to the bedside of the Mussulman to read the Bible, and, in his own simple way, endeavoured to lead him to the Saviour. After a while the boy died, but the seed he had sown in weakness was raised with power. The man requested a New Testament, which he took with him when he left the hospital. The study of the Divine Book, under the Holy Spirit's teaching, brought him to the knowledge of himself and of God. Two years after, his disease having proved to be leprosy, he was admitted to the asylum. There, when he again met Mr. Vaughan, he said, "Sahib, don't you know me? Don't you remember the little boy you sent to the hospital, and the Mussulman to whom he read and spoke? I am he; bless God that he brought that child to my bedside." Great was the missionary's thankfulness at the discovery. In due time this hopeful inquirer was baptized under the name of David in the midst of his leper brethren. His wise and loving spirit, combined with beautiful consistency of conduct, raised him to be the leader and teacher of the rest. At last he passed away amidst very severe sufferings, but resting very peacefully on Christ.

But we must leave this scene of suffering, to so many both a Bethesda and a Bethel, to view our good missionary engaged in a very different way. He seems to have had something of the versatility of St. Paul, who was as much at home with the philosophers on Mars' Hill as with the superstitious peasants of Lystra or Derbe. In a similar spirit, finding that the higher classes of Hindus would seldom come to hear the preacher, he resolved, as far as he could, to carry the Gospel to them. To do this with effect demanded special tact and courage. Ceremonious calls might have been easily made, and would, for a time at least, have been courteously received, but they would have ended in nothing. So he rather availed himself of the free out-of-door life in the East, and in the cool morning or evening hours would sally forth to meet them. By-and-by he would come upon a company of Babus sitting in the verandah and smoking the inevitable hookah. Salutations were exchanged, commonplace remarks passed, until the ice broke, and a way was found to speak of that which lay nearest the Christian's heart.

So far we have seen Mr. Vaughan chiefly working as an evangelist. Our sketch, however, would be very incomplete without some notice of his effective pastoral ministrations amongst the Native Christians. During the greater part of the first nineteen years of his missionary life he held the charge of Trinity Church, Calcutta, and its Hindu congregation. In due subordination to the chief ends of his ministry—the drawing wanderers into the Fold, and feeding the sheep of Christ—he applied himself first to the accomplishment of two special objects calculated to promote the permanence and healthy growth of the Church. These were the establishment of a Native pastorate and independence of foreign aid. In both he was very successful.

In 1876 Mr. Vaughan, for the first time, returned home for a year. At the end of his furlough he was appointed to preside over the Krishnagar Mission, as well as over the Bengal Native Church Council. There peculiarly difficult and delicate duties awaited him. Amongst the 6,000 nominal Christians there was a serious lack of spiritual life, the majority being only hereditary professors of the third or fourth generation. Caste prejudices were very strong, and caused serious disunion, whilst Roman Catholic priests were seizing the opportunity to draw converts to their corrupt faith. With admirable discretion and firmness did Mr. Vaughan set himself to avert this danger and to raise the Church to a sounder and more united condition.

But he was not permitted to see the fulfilment of his hopes. His day of service on earth was fast drawing to a close. In his fifty-fifth year, by a somewhat sudden stroke of illness, he was called up higher, and received into the immediate presence of the Lord, whom he had so deeply loved and faithfully served. Five motherless children were left to mourn his loss. The telegram announcing his death on January 22nd, 1882, arrived in the midst of a very full committee of the Society, and was received with the deepest concern. The *Indian Christian Herald*, conducted by Native Christians unconnected with the C.M.S., published this obituary notice:—

> We have scarcely seen another man who could work so hard as Mr. Vaughan. He was a many-sided man, with a wonderful power of adapting himself to circumstances. Morally, religiously, and socially he was a power for immense good. As long as the Bengali Mission shall last, the names of a Welland, a Greaves, and a Vaughan will remain as household words, embalmed in our hearts in characters of gold.

Amongst his own beloved people, and in the scenes of his devoted labours, there is no need of any memorial; his works do follow him. Happily, in his native land, he has left a legacy of another kind in his very valuable work on the religions of India, *The Trident, the Crescent, and the Cross.* It is the result of most careful research, written in a scholarly and attractive style, and, while it manifests throughout the utmost loyalty to revealed truth, breathes a spirit of the largest sympathy with all that is good and true in the ancient religions of India. The closing chapters especially should be studied by all who are interested in the welfare of that great dependency of the British Empire. After describing in a masterly manner the dissolving influences at work through the progress of European civilisation and education, and then drawing a vivid picture of the aggressive agencies of the Christian Church, he concludes with this animating prophecy, "Upon the whole, we are encouraged to believe that the day is approaching when the Native Church of India, supported by its own funds, ministered to by its own sons, and governed by its own laws, will shine forth fair as the sun, clear as the moon, and terrible as an army with banners, when the converted children of India will be its apostles and evangelists, and carry the good tidings to every corner of the land."

MRS. SHAW AND HER SEWING CLASS AT RABAI (KISULUTINI), EAST AFRICA.

## A MISSIONARY'S RECEPTION BY HIS PEOPLE.

AMONG the missionaries who have lately returned to their posts after a period of rest in England, are the Rev. A. Downes Shaw and Mrs. Shaw (*née* Havergal) of Rabai or Kisulutini, near Mombasa, East Africa. Mr. Shaw thus describes the hearty welcome they received from their people :—

RABAI, 1*st August*, 1885.

Our hearts are full of praise to our loving Father for His goodness in having brought us safely back to our people ; it seems as though we have nothing but mercies to write about. At Frere Town we received a very warm welcome from Mr. Handford and the good people there, and it was very nice to see every one looking happy and in good condition.

We arrived here on Monday, July 13th. At the Bandarini, which is about four miles away, we were met by a crowd of men, women and children. Oh ! what a noise there was ! our arms fairly ached with the shaking. The joy was almost too much for us. I felt inclined to turn aside and shed tears of joyful gratitude. All the way up we met troops of people. I must confess that most of them seem to come to greet the Bibi and Bwand mdogo (the mistress and little master).

There is one thing which gives me especial joy, and which calls for praise and thanksgiving to God. There is an evident awakening amongst the Wanyika and a seeking after the light. We never had so many Wanyika living in our village, and I am certain that more attend service in one day than used to come in ten. God is hearing the prayer of His people for this corner of the vineyard, and I believe that the blessed spiritual wave which has been manifest in England, America, Japan and West Africa will flow over this portion. We now hear as it were but the distant murmur of it, but we listen daily to hear and see more. I need not ask you to pray for us ; wherever the Lord Jesus went, His people followed Him. He has appeared here. May God give us showers of blessings and a rich harvest of souls.

I am most thankful for such an earnest, spiritual and loveable fel labourer as Mr. Taylor. He is doing a good work amongst the Wany Daily several are at his house, and none go away without hearing of J and His love. He has been to several villages preaching the Gospel, I believe that two men have been converted. He also does a great of doctoring. Yesterday he had sixty patients, to-day forty-five. what an opportunity for preaching, and he *does* preach to them.

EXPLANATION OF THE PICTURE BY THE REV. A. D. SHAW.—The pic shows Mrs. Shaw and her sewing class at work. These girls are all children of our villagers, except the big girl in the centre, who is my w maid and helper. When we went to Rabai we found it was the custom the women to do all the hard work, and for the men to stay at home stitch. This of course did not exactly suit my wife's idea, so she promise teach the women to sew. But alas ! the erratic African fair ones were much for her, for they either came in such force as to be unmanageable ( than 200 being present once) or they came not at all. So, after trying months to get them into order, she hit on the bright plan of dividing energies ; so now she gives two afternoons a week to the bigger school These have proved most apt pupils. They have made a large patch quilt, sewn bags, and helped to make coats for their brothers. In the pic you see them hard at work, though I am sorry to say many were away on important afternoon when the photograph was taken. [It was taken b Mr. Shaw came to England.]

THE largest of the Missionary Societies of the United States, "American Board of Commissioners of Foreign Missions," usually kn as "A.B.C.F.M.," has just celebrated its seventy-fifth anniversary great *éclat* at Boston. Immense meetings were held, 12,000 pe attending at one time, and much enthusiasm prevailed. Among papers read was one from our friend Mr. R. N. Cust, who had specially invited to go over, but sent his MS. instead. The Board important Missions in Turkey, South India, China, Japan, &c.

## THE LATE REV. RANIERA KAWHIA.

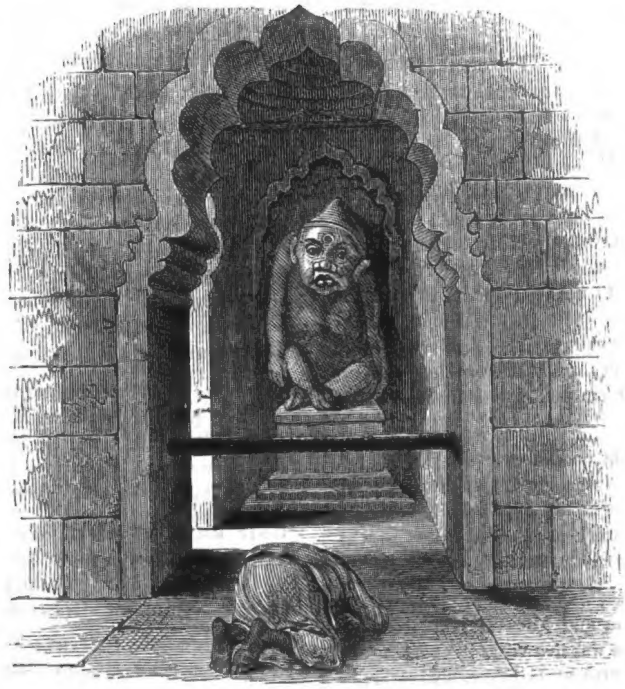
TO the faithful and intelligent labours of the Native agents in New Zealand, ordained in connection with the Church Missionary Society, is largely due the building up and consolidation of the Maori Native Church in that country. The Society began work in New Zealand as early as 1814; but the great successes of the Mission were between 1830 and 1840; and in achieving these Native help was largely used. Several years, however, elapsed, before any were admitted to the holy office of the ministry. During the first seventeen years of the Episcopate of Bishop Selwyn, that is from 1842 to 1859, two only were ordained. But the consecration of Archdeacon W. Williams, a C.M.S. missionary, to the new Bishopric of Waiapu, on the division of the diocese of New Zealand in 1859, gave an impetus to the growth of the Native ministry, and in the next four years twelve Maori teachers were ordained, viz., seven by Bishop Williams, and five by Bishop Selwyn.

The first of these was the late Rev. Raniera Kawhia, whose portrait appears on this page, and who received deacon's orders from Bishop Williams on Feb. 7th, 1860. Prior to his ordination, Raniera Kawhia had laboured at Wharepongа as a catechist and Native teacher, and had so endeared himself to the people of that district, that, after his ordination, it being proposed to locate him at another station, they appealed most earnestly that his ministrations and influence might be continued to them, with the result that he resumed his work among them, and continued in it until his death on June 22nd, 1884, a period of just over twenty-four years. His ordination took place just when the unhappy war between the English colonists and the natives broke out, and it is a remarkable fact, that amid the restlessness of the Native mind, a feeling shared by nearly all the natives, the result of the proclamation of martial law by the Government only a few days before, a quiet congregation of 450 persons witnessed the ordination service, and that at its close 165 remained behind to partake of the Lord's Supper.

THE LATE REV. RANIERA KAWHIA, *C.M.S. Native Clergyman in New Zealand from 1860 to 1884.*

### A HEATHEN DEITY.

NO illustration, pictorial or verbal, of heathen darkness and superstition could appeal with more pathos to the sympathy of Christian men and women than that of a Hindu deity on this page. It tells its own sad tale too powerfully to need any written words of explanation. The hideous and senseless idol, the delusion of its earnest worshipper. And yet it is a sight that may be daily witnessed in the villages and towns of India. Does it not convey a lesson? Is it not that God's people everywhere should be more prayerful, more earnest, more liberal, that such as he in the picture may learn to know and love the one living and true God?



A HEATHEN DEITY.

## THE "SONG OF THE THREE CHILDREN" IN U-GANDA.

I STOOD and I watched the rainbows
Arching across the sky,
And I thought I would tell the children
The beautiful reason why.

For it seemed like the vision of Jesus
Who called out of darkness the light,
And still in the valley of weeping
Knows how to make all things bright.

Then I thought on the boys of U-Ganda,
And how they had died for the Lord,
And how in the sunshine of glory
Already they have their reward.

Well, children, the sun was hiding
By the side of a dark black cloud,
And all the grand sea was murky,
As wrapped in a funeral shroud.

When sudden the sun shot across it,
And smote on the misty heaven,
And wove all the glittering raindrops
In a bow with his colours seven.

There was red, gold, orange, and yellow,
Violet, indigo blue,
In lines of symmetrical order,
Bent round in a circle so true.

I had wept on the tale of U-Ganda,
But now I should weep no more,
For Christ's own love would be shining
Where they stand on the heavenly shore.

And I fancied I heard them singing,
"Killa Siku Tunsifu" they cry,
"Sing daily, sing daily the praises,
Of 'Isa Masiya' Most High."

And it seemed that I saw three rainbows,
Each circling a boyish brow,
And I thought I would tell the children
Just where it happened, and how.

J. A. LEAKEY.

As I was going to my Sunday-school on the afternoon of Sunday, October 11th, full of the sad and sweet story of those dear boys, who died in the flames "singing the praises," I was caught in a storm of hail and thunder, and standing under the hedge, I saw the most lovely double rainbow I have ever seen. I intended to read the children the story, which I did amid their breathless and rapt attention. The above lines came to me *impromptu* during the storm, and are to be sung by the Sunday-school children. J. A. L.

*St. Gerran's Rectory, Cornwall, October 11th.*

### LETTER TO THE EDITOR.

**The "Missionary Chant."**

DEAR SIR,—I am very much interested in the "Missionary Chant" you published in July, having a manuscript copy of it in my possession which was given to me in 1856, but I had no idea until the question was raised in the GLEANER that there was any doubt about the authorship. I always understood that it was composed (both words and music) by Mrs. Paley, whom I remember as staying in Cambridge a little time, before she and her husband sailed for Abeokuta, in West Africa, to work as Missionaries, and it became more valuable to me from the fact that both she and Mr. Paley were soon called to their rest, and never returned to England.
—Yours faithfully, E. M. MORSEY.

*High Street, Wandsworth, October 23rd, 1885.*

BISHOP HANNINGTON'S JOURNAL.—Some interesting extracts from the Diary and Letters of Bishop Hannington received by Mrs. Hannington during the months of January to August, 1885, have been published, and copies may be had of Mr. Clark, Printer and Publisher, Hayward's Heath. Price 6*d.*, post free. The profits are to be devoted to Bishop Hannington's Diocesan Fund.

## THE MONTH.

THE Archbishop of Canterbury has appointed the Rev. Edward Bickersteth, M.A., Fellow of Pembroke College, Cambridge, to be the second Bishop of the Church of England in Japan, in succession to the lamented Bishop Poole. Mr. Bickersteth is the eldest son of the Bishop of Exeter, and grandson of Edward Bickersteth, one of the earliest secretaries of the C.M.S. He was for six years the leader of the Cambridge Mission at Delhi, but having come home in ill-health, and being forbidden by the doctors to return to India, he accepted the college living of Framlingham, Suffolk. He resigned it, however, only a few weeks ago to rejoin the Delhi Mission, and was on the point of sailing when the Archbishop's offer reached him. It is interesting to have a third Bickersteth in succession intimately associated with the C.M.S. and its Missions; and we heartily commend the Bishop-designate to the prayers of the members of the Society.

By the death of Bishop Anderson, the Society is bereaved of one of its oldest and staunchest friends. His work as the first Bishop of Rupert's Land, from 1849 to 1865, was most important. Under his auspices, the C.M.S. Missions were pushed from Red River eastward, westward, and northward into the vast territories now forming the Dioceses of Moosonee, Saskatchewan, Athabasca, and Mackenzie. He ordained, among others, Mr. (now Bishop) Horden, and the first Red Indian clergyman, Henry Budd. He preached the C.M.S. Annual Sermon in 1865, and that sermon led Mr. (now Bishop) Bompas to offer himself for missionary service. As a parish clergyman, both before and after his tenure of the Bishopric, he was a warm supporter of the C.M.S.

Another very old and hearty friend has been removed, Canon Babington, at the age of ninety-four. He learned to love the cause from a sermon preached at St. George's, Leicester, in 1807, by the Rev. T. Robinson.

The C.M.S. Committee have accepted with much thankfulness the offer for missionary service of the Rev. J. M. Macdonald, Curate of Fisherton, Salisbury (Rev. E. N. Thwaites). Mr. Macdonald was trained for the ministry under the late Dr. Boultbee at Highbury. He is a nephew of Prebendary Macdonald of Kersal, Manchester. His offer is a fruit of the last "Salisbury Conference" for the promotion of spiritual life. The Rev. J. Carmichael, formerly a Wesleyan missionary in India, has also been accepted by the C.M.S., subject to his being received by the Bishop of London for ordination in the Church of England.

Important "Special Missions," similar to the "Parochial Missions" for eight or ten days familiar to us in England, are about to be held in West Africa. The Bishop of Sierra Leone and the Native clergy of the colony asked for two clergymen to go out and hold services in the churches there and at Lagos, for the large congregations of African Christians, who need, as our home congregations do, a quickening and deepening of spiritual life. The invitation has been responded to by the Rev. S. W. Darwin Fox and the Rev. F. W. Dodd, of the Church Parochial Mission Society, who, with Mrs. Darwin Fox, sailed for West Africa on November 7th. The Mission at Lagos is to be held during this month of December, and that at Sierra Leone in January. Will our friends pray earnestly that a rich blessing may be vouchsafed? A special meeting to take leave of Mr. and Mrs. Fox and Mr. Dodd was held at the C.M. House on Nov. 5th, when the large room was crowded with friends gathered to unite in prayer on their behalf.

The Rev. H. P. Parker sailed for India on November 3rd. At his own earnest request he has been released from the important duties of C.M.S. Secretary at Calcutta, in which office he has done valuable service, to devote himself to direct evangelistic work as a missionary to the aboriginal Gônd people of Central India (see Gleaner of October).

Two Indian gentlemen from the Punjab, well known to many friends in England, Mr. Dina Nath Pridhu Datta and Mr. W. Khem Chand, have lately gone back to India. Mr. Datta was five years in this country studying medicine. He took his M.B. degree at Edinburgh University in July. He was a Brahmin, and was converted to Christ at Mr. Bateman's school at Narowal in 1874. He has taken an active part in Chri work in Edinburgh and elsewhere, and desires to consecrate his me acquirements to the Master's service in the Punjab. Mr. Khem C was converted while at the C.M.S. school at Dera Ghazi Khan. H gone through the Islington College course, and hopes to be ordain India, and to work under the Punjab Native Church Council.

An excellent lay worker in the Rev. W. Allan's parish, St. Jan Bermondsey, Mr. E. Luckock, has been appointed to the interesting C.M.S. Mission in the Seychelles Islands, formerly so capitally illust in the Gleaner by the pencil of the Rev. W. B. Chancellor. Luckock was a member of the C.M S. Lay Workers' Union. He Mrs. Luckock were to sail on November 19th.

The University of Cambridge has conferred the M.A. degree, *ho causâ*, upon Archdeacon Henry Johnson, of the Upper Niger. friends will rejoice at this well-deserved honour to our African bro who is the first to receive the distinction from Cambridge. Oxford Bishop Crowther his D.D., and Durham gave the Rev. G. Nicol his These, we think, are the only cases of the kind; though three or Africans have taken the ordinary B.A., after going through the re University course.

Later letters are to hand from U-Ganda. They are dated July and arrived October 27th, the quickest mail on record. There had, t God! been no renewal of the persecution. Mr. Mackay writes:— have finished a large hall for church and school. Our work is grov On Sundays the place is packed. Our week-day school is also so attended that we cannot do justice to all." On Sunday, July 26th, was a congregation of 173 souls and 35 communicants.

Another letter has come from Bishop Hannington, dated August He was within three days' journey of the Ulu country, which wi found on the East Africa map in the last C.M.S. Annual Report, distance north of Mount Kilima Njaro. That is, he was about half from Mombasa to the Victoria Nyanza by the new route he is tr He writes, "Let me devoutly thank our God and Saviour that I hav thus far safely, and in spite of difficulties and trials, have enjoyed exce health."

The sad news from Mr. Hooper's party will be found on another one of his helpers dead, and the other sent home. We deeply sympa with him; also with Dr. and Mrs. Baxter, of Mpwapwa, who have their first-born child; also with the Rev. J. W. Hall, of Krishn North India, whose young wife has been taken from him. She wa Miss Kimmins, a missionary of the Indian Female Instruction Socie

A letter has been received from Mrs. Williams, the venerable w of the late Bishop of Waiapu, dated Te Rau Kahikatea, Gisborne, Zealand, June 18th, expressing much interest in the new Weekly P Meeting in the C.M. House, and asking for much prayer for New Zea "especially," she says, "when we are beginning to walk alone, wit and less help from our dear old parent." She requests prayer (1) fo whole Maori race, (2) for a blessing on the Theological Institution u her son Archdeacon Williams, (3) for the Girls' School carried on b daughters, and the other schools. She concludes, "Our poor Ma have been much tried by ungodly European influences. We just w large outpouring of the life-giving Spirit on our whole Mission."

We desire to recommend strongly as a present or prize, or for rea at working parties, &c., Mrs. Murray Mitchell's new book, *In Sou India*, published by the Religious Tract Society, price 6*s*. It gi graphic account of visits to several Missions, particularly those o C.M.S. in Tinnevelly and Travancore.

Uniform with the pamphlets on the Hydah, Mombasa, and P and Baghdad Missions, one has just been published on the Tinne Mission of the C.M.S. These pamphlets will be found useful to preparing lectures or addresses on these Missions. Price twopence e

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